The fou-

tayne Or well Of lyfe, out of the whyche doth sprynge mooste swete consolations, ryghte necessarye for troubled conscyences to thyntente that they

shal not despayre in ad-
uersitie and trouble.
Newly corrected
and amen-
ded.

He that is a thyrste lette hym come to me & drinke John. vii. Cast. & se how swete ye lorde is Blessed is that man that trusteth in him Psal. xxxiii.

¶ To the christen reader.

BEholde here (christen reader) the very lyuynge fountayne, the celestial treasure of gods promyses, out of whyche do spryng moost frutful consolacons for the, when soeuer thou wylte resorte vnto it in thyne aduersitie wyth a thursty stomake. For here be cōpendiously gathered togyther, the thinges that peraduēture thou myghtest seke after in the Bible a greate whyle. And here thou mayste sone fynde wherwythe thou shalte be able, not onely to cure thyne owne woūdes but also to reconforte thy neyghbour beynge fallen into any aduersitie. And morouer to make strōge and encourage the feblenes of mannes conscience, wyth these most deleable scriptures of the great mercy of God. For al consolacyon

or cõforte of man, shall sauour but lyke in the, after that thou hast ones tasted of this. Thy phisicion, thy wyfe, thy parentes and frendes do promise the nothyng but bodely helth and put the in hope of lenger lyfe, but the worde of god doth put the in hope of the lyfe euerlastynge, and causeth the to sustayne the hande of god wyth all pacyence, and to withstande the feare of death with a bolde courage, euen as it were with a stronge bulwarke, wherfore moost gentle reader, I beseche the to take in wyth this worke (such as it is, beinge bestowed only to thy vse, and leuynge al contagyous waters & stynkynge fylthy pudels that may infecte thy mynde wyth errour herelye and sedycyon. Drynke largely out of thys vncorrupt and pure wel of our sauiours

the knowlege of his hygh
cy, And in the meane tyme
lyder how thou art bounde
eschew those ii. euyls, wher
the prophet Jeremy doth ly
ke in thys wyse. My peo
Hiere. 2 haue commytted. ii. euyls th
haue forsaken me that am
well of the water of lyfe, a
haue dygged out broken
ternes that can holde no w
ter, but rather preace thou
Hiere. 5. holdely to the throne
of hys grace,
that thou
mayst
obtaine mercy and fynde
grace in tyme
of nede.
Vale.

The foũtayne or well of lyfe.

All you that be thurſtye, come vnto the waters. and youꝑ haue no mony make haſt, bye that ye maye haue to eate, Come bye wyne and mylke without any mony or money worth. But harken rather vnto me and ye ſhall eate of the beſt, and your ſoule ſhal haue herepleaſure in plenteouſnes. Eſa. 55. Eccleſi. 1. Apo. 22. Apo. 21.

I ſhall gyue to the thurſty of the well of the water of lyfe freely, He that ouercometh ſhal inherite al thinges, and I wyl be his God, and he ſhall be my ſonne. Exo. 20.

I the lorde thy god am a ielouſe god, and viſet thy ſi-

of the fathers vpō the chyl
vnto the thyrde ⁊ fourth ge
racyon of them that hate m
⁊ doing mercy vnto thousā
to them that loue me and o
serue my commaundement

Pro. 8 I loue them that loue m
Hiere. 26 and they that seke me ear
ſ shall fynde me.

I knowe the cogitacion
which I haue deuysed for
to be cogitacions of peace
not of affliction for to g
you an ende and pacience,
you shall call on me, and
lyue, and you shall praie to
and I wyll here you, you
seke. and fynde when you
me wyth all your herte, I
Amos. 5. be sonnde of you.
zach. 1 Seke after me but seke
Esa. 55. after bethel, and you shall
Be you conuerted vnt
and I wyll conuert vnto y
Inclyne your eares ⁊ c

vnto me, heare me & your soules shal liue. for I shal strike vp you an euerlastyng couenaunt the faithfull mercies of Dauid

Be cõuerted vnto me al the endes of the erth, and you shal be saued, for I am God and here is elles none. Esa. 45. Leuet. 2.

My soule shal not cast you awaye, but I shall walke amonge you and I wyl be your God, & you shal be my people

Let not the wyse glorifie in his wisdome, nor the riche glorifie in his riches. nor ỹ stroge glorifie in his strength, but let hym glorifie in thys that wyl glorifie, that he vnderstandeth and knoweth me, for I am the lorde whiche do mercy, iudgement and iustice in the earth. Hie. 9. Hie. 1.

No mã shal teach his neyghbour nor his brother/ sayenge knowe the Lorde for al shal know me from the least to the

moost, that I wylde mercy
to theyr wickednes, and be
more myndful of theyr syn
And you shal knowe tha
Ezech 20 am the lorde, whe I haue d
good vnto you for my na
sake, and not accordyng
Ezech 34 your naughtye wayes, nor
cordynge to your myscheuo
offences.
I wyl fede my shepe my
and wyll bryng them to r
suche as be loste I wyll
Lu. 40. b suche as go a straye, I
Joh. 10 a bringe agayn, suche as be
ded I shall bynde vp, such
be weake I shal make str
such as be fat and lusty, I
kepe, and fede them wyt
thynge that is lawfull, ye
are my flocke.
Ezech 26 I shall not do thys for y
sake (oh house of Israell
for my holye names sake,
I shall gyue vnto you a

herte, and I shall sette in the
myddes of you a newe spirite
I wyll not do thus for your
sake, knowe you well, be con-
founded and ashamed therfore
of your wayes, Esa.4. b

I am the lorde, thys is my Esa 48b
name, I wyll not gyue my glo
ry to another,

And who soeuer he is that
calleth on my name, in myne
honoure I haue created hym, Esa 43.
I haue formed him & made hi

He shall call on my name,
and I wyll here him; & I wyll zach.13
saye you are my people, and
they shall saye the lorde is my
God.

Bycause he hath trusted in
me I shal delyuer hym, I wyll
defende him bicause he know-
eth my name. Psal.60.

He hath cryed vnto me, and
I wyl here hym, I am wythe
hym, in his nede, I shall dely-

wyll not gyue my glory to
Esa.46. other.
I haue made and
mayntayne, I wyll kepe
Esa.43. saue
Hiere.32. I am the lorde thy god, t
ly one of Israell thy sauio
Lo, I am the lorde of
Esa.45. creature, shall any worde
fore be impossible or hard
to me.
Am not I the lorde. t
is none other God no b
Esai.50. there is no ryghteous
sauiour but I.
Is my hande abred
made lesse, that I maye n
able to redeme, or is the
power in me to saue.
For I am God, and th
Esa.46. none other God, nor any
vpon me, whiche tel at th
what shalbe last, and do
at the begynnynge of th
that yet be not done, sa

y councell shall [illegible] .3.
l my wyll shall be done. &c. I h 18
aue hasted my iustice, and it ,33
all not be prolonged and my
luacion shal not be delayed. Deu.32.
Beholde nowe that I am a 1.Re.2.a,
ue, and that there is none o- To,31
er God but I. I shall kyll; & sapt.16 b
shall saue I shall hurt, and
shall heale and there is none
at can drawe it out of my
nde.
I am thy Lorde God, which Esa.4 9
teache the thynges profita
le, gouernyng the in the way
at thou walkest.
I wyll shew all goodnes vn
the, and I wyll be called in Exo .33.
e name of a lorde befor the.
d I wyll haue pitie on whō
euer I lyst, and wyll be mer-
full to whom soeuer it plea-
h me.
Mountaines shalbe moued
d the lytle hylles shall trem-

Esa

Esa. 44.

Piere. 13
Osee / 2,

Esa. 90.

Trout my mercy shall
parte fro the. nor the cou
of thy peace shall not be

I haue dryuen awa
wycked nes lyke as a clo
thy synnees lyke a myst,
ne vnto me for I haue
med the.

I haue loued the in c
perpetuall, therfore I h
ken the vp for pytye.

And I shall espouse t
to my selfe for euer, and
espuse the vnto me in
wysenesse, in iudgement
mercye and pytye, and
espouse the vnto my fa
thou shalt than, knowe
am the lorde/

And thou shalt know
I am the lorde, in whom
that trusteth shall not be
foun ded, and thou shalt
that I am the lorde that
the redemed the, the st

f Jacob. Mal.3.
Jam the lorde, and am not Ezech 18
haunged, Ezech,33
I wyl the death of no man
ctourne ye vnto me, and lyue.
I wyl not the death of any
hat is wycked, but that he be
onuerted from hys wycked Esa.30.
ayes and lyue.
If thou returne vnto me and
est in me, you shall be saued,
nd your strength shall be in
ilence and in hope,
Call vpon me in tyme of thi
rouble, and I wyl delyuer the psal. 49.
o shalte thou honour me. Hiere, 3
Be you conuerted, O chyl-
ren, and retourne vnto me,
nd I shal remedy the causes
f your departure,
I wyll couer thy sore, and
I wyll heale thi woundes, Hiere.50
Stande ye vpon the wayes, Hiere. 6.
nd se, and enquyre of the olde
athes, whiche is the good

way, and walke in it,
shall finde aresting pla
your soules.

Compasse you the w
Esa. 54 Hierusalem, and beho
cõsyder, and seke in the
of it, if you may finde
that doth rightwisnes
fayth, and I wyll be m
Hier, 5. vnto them,
Thou shalte haue thy
in the Lorde, whiche
the hye aboue the earth
the wyth the herytage
eob thy father.
Esay. 58. And my people shall
muche peace, in the te
cles of cõfidence, and i
daunt rest.

I shal draw thẽ in ty
Osee/11 of Adã, in the bõdes o
Osee/13. I shall delyuer them
hãdes of death, I shall
them. O death, I wyl
death, and O hel I wy

[illegible]

And I wyl tourne theyr so- Hiere .3.
rowe into gladnes, and I wyl zach.10.
conforte them. and make them
ioyfull in theyr heuynesse.

And I wyll haue mercy on
them, and they shall be in lyke
case as they were whē I dyd Osee.14.
not cast them awaye, for I am
theyr Lorde God, and I wyll
heare them,

I wyll remedye the causes
of theyr contritiō, I wyll loue
them freely, for my wrathe is
turned awaye from them. Hiere. 52

And I wyl stryke wyth thē Esa.58.
a neuerlastyuge couenaūt & I
wyll not trase to do thē good.

I wyll neuermore stryue
wyth thē hereafter, nor myne
angre shall not contynue vnto
the ende.

Be not afrayde, for I haue Esa. 43.
redemed the and I haue called
the by thy name, thou arte

myne.

Thy soule shall optayne sa-
Hiere 36 uaycon for thou hast had con-
fidence in me.

zach, 2/ He that shall touch you shall
touche the ball of myne eye.

Esa. 90. I haue stryken the in my in-
dignacyon or wrath, and wh-
Esa. 54. thou wast reconsyled vnto me
I pityed the.

I dyd forsake the at a poynte
for a lytle whyle, but I shall
heape my merites vpō the. In
the tyme of myne indygnacio
zach 6 I turned my face a lytle from
the, and I haue had pytye on
the with an euerlastynge pyty
Reioyse hyghlye (O doughter
of Syon) Reioyse & gyue pray-
se) O doughter of Jerusalem.
Math 21 Beholde thy kynge shall come
whiche is ryghtwysy, he is a
sauyoure, and he is poore syt-
tynge vpon an Asse, and vpō
the foole of an Asse, and shall

speake the peace vnto people
hys power shalbe from see to
see, and from the fludes vnto
the worldes ende.

Lo, my childe whom I haue
chosen, my welbeloued in who
my soule is pleased, I shal put
my spyryte in hym, he shal pub
lysche the iudgement vnto the
people, he wyll neyther stryue
nor crye, nor no man shall here
his voyce in the stretes, he wil
not breake the reade that is
crushed, nor wyll not quench
the flare that smoketh, vntyll
he haue put iudgemēt in victo
ry, and in the name of him the
people shall truste,

Lo, I gaue hym for a wyt-
nes vnto the people, and haue
made him a cappytayne and a
teather vnto nacyons.

And they shall be my people
and I wyll be theyr God & my
seruaunte Dauyd kynge ouer

Esa. 42

Esa. 55.

Ezech. 37

them, and one hearde shall
for them all.

Lyke as a shepherd doth fe
his flocke with his hande, a
doth brynge togither his lam
bes, & cherysheth them in his
Esa. 40. bosome, and beareth suche as
Deut. 13. be meke, so wyll I be to you.
I wyll stere vp a prophete for
them from the middis of their
brethers. &c. and I wyl put my
wordes in his mouth, and shal
speake vnto al that euer I com
Esa. 63. maunde hym.
Esa. 53, In his loue, and in his mer
cy he hath delyuered them.

I haue stryken hym for the
wyckednes of my people.
In his science he beynge rygh
tuous shall iustyfye many of
my seruauntes, & he wyl beare
the iniquities of them, and he
hath taken awaye the synnes
of many, and hathe prayed for
them that offended.

Beholde the lambe of God, Ioh. i
whych taket awaye the synne
of the worlde,

Whan he was ascended on
hyghe he toke captiuite captiue and gaue gyftes vnto men. pſal. 97

He shall come out of Syon
that shall delyuer, and put awaye all impieties frō Jacob.

And to al you that feare my
name shall aryse the sonne of
rightuousnes, & helth shalbe in
hys fethers. Esa. 56.

He wyll come hastely and Mal 3
wyl not tarie,

The septre shal not be taken
awaye frome Judas, vntyll
he come that shall be sende,
and he shall be the expectation
of the Hethē, binding his colte Paral
vnto the vyneyarde, & his asse Gene. 49
my chyld, vnto the vyne, washynge hys stoole in vyne, and
hys garmēt in the blode of the
grape,

This is my welbeloued
here hym.

Luc. 9
Zach. 2
Esa. 9

Prayse & be glad (o d ou
ter of Syon) For lo I com
wyll dwell with the

THe spirite of the lord
vpō me, because he hat
anoynted me for to preach th
gospell vnto the poore he ha
sent me, to hele such as are cō
trite in harte, for to preach de
lyueraunce to the captyue an
syght for to blynde and lybert
to theym that be shyt in, for to
preach: the acceptable yere o
the lorde, for to conforte the so
rowfull, for to glad the mour
ners of Syon, and to gyue
croune for dust, the oyle of ioy
for heuynesse, the garmente o
praise, for the spirite of sorow
I haue troden the wynepresse
alone, and none of the people
was with me.

Luc. 4.

Esa. 63.

I offerd my body to the smy= Esa. 50
ters and my chekes to the be=
ters, I turned not my face frō
the rebukers and such as dyd
spytte vpon me, the lorde God
was my defender and therfore
I was not confounded.

I am Alpha and omega, the Apo. 1
begynnyng and endyng, whi=
che am, and was, and shall be
euer to come, almyghtye.

Do not feare, I am the fyrste
and the last: and am a lyue and
was deed, and behold, I am a Apoc
lyue for euermore, and haue ỹ
keyes of hel & death.

I am the roote and genera
cyō of Dauyd, and the bryght
mornyng styrre. &c. and let him
that is thurstie come & he that
wyll .lette hym take water of John. 4.
lyfe frely,

whosoeuer drynketh of the
water that I shall gyue hym,
shall neuer be more thurstye,

but the water that I shall g
ue shal ye in hym a well of w
ter springinge vp into euer
lastynge lyfe.

If any be a thurste, let hi
come to me and drynke, wh
Iohn, 7, that beleueth in me as the scrip
ture sayth, out of his bely sha
flowe the water of lyfe.

I am the bread of lyfe. h
that cometh vnto me shal no
hungre, and he that beleueth
Ioh, 9, in me, shal neuer be a thurst.

My flesshe is very meate
and my blode is very drynke
He that eateth my flesshe an
driuketh my blode. dwelleth i
me and I in hym,

I am the vyne and you the
Ioh. 15, braunches, he that abydeth in
me & I in hym, bryngeth fort
moche fruyte, for wythout me
ye can do nothinge. &c.

Abyde in me, and I in you
for as the braunche can bryng

forth no frute of it selfe, except it remaine in the vine, no more can you except you remayne in me.

If you abyde in me, and my wordes abyde in you also, aske whatsoeuer ye wil, and it shal be graunted you. John. 6. Mat. 11.

All that my father doth giue me, shall come vnto me, & who that comethe vnto me, I wyll not caste hym awaye

Come vnto me al you that laboure and are laden, and I wyl ease you, take my yoke on you and lerne of me, for I am meke and lowly in harte, and you shal fynde ease vnto your souls for my yoke is ease and my burden is lyght.

This is my commaundement that you shall loue together, lyke as I haue loued you, & greatter loue than thys can no man haue, than to spende hys John. 15

lyfe for hys frendes.

Joh 1.15 You are my frendes, yf yo
Joh 15.16 that I commaunde you.
Ye haue not chosen me, bu
haue chosen you.

My father hym selfe lo
you, bycause you haue lo
Math.12 me and haue beleued that
came from god,
Who soeuer doth the wy
my father whiche is in he
is my brother, and syster,
mother.

This truely is the wyll o
Joh.6 father that sent me, that e
one that seeth the sonne,
dothe bclene in hym, shal
euerlastynge lyfe, and I
rayse hym agayne at the
ter day,

Truely truely I saye v
Joh.14 you, he that beleueth in me h
euerlastynge lyfe.
He that loueth me, shalbe
ned of my father, and I

loue hym, and shewe my selfe vnto hym.

If anye do loue me, he wyll kepe my worde, and my father wyll loue hym, and we wyll come vnto hym, & wyll make our mansion in hym,

If you do loue me, kepe my cõmaundementes, and I wyll praye vnto my Father and he shall gyue you anõther conforter for to abyde with you euermoore whiche is the spirite of trouth.

I wyll not leaue you cõfortles, for I will come vnto you And yf I departed to prepare you a place I wyll come agayne and wyll receyue you vnto me, and where as I am you shall be,

I do leaue peace with you I gyue my peace vnto you, I do not gyue vnto you as the worlde dothe, let not your hart: be

troubled nor be aferde.

Iohn. 19 You shalbe oppressed in the
Math. 8. worlde, but trust ye I haue co-
Mat. 14. quereth the worlde.
Luce / 12. Oh, ye endewed with smal
fayth why are ye aferde?

Be of good chere it is I: be
not aferde.

Be ye nothynge aferde my
Mat. 14. lytel flocke, for it hath pleased
youre father to geue vnto you
the kyngdome,

It is not the wyl of your fa
ther whyche is in heuen, that
Luc. 9. any of these lytelons shuld pe-
rysshe.

The sonne of man came to
saue that that was loste.

The sonne of man came not
to leese soules, but to saue

God dyd not sende his son
Joh. 3 into the worlde for to iudge the
worlde, but to the intente that
the worlde shuld be saued by hi
He that beleueth in hym shal

not be cõdemned, but he that doth not beleue, is cõdempned alredy, bycause he hath not beleued in the name of the onely begotten sonne of God. The father louethe the sonne and hathe geuen hym all thynges into hys hande.

He that beleueth in the sonne hathe euerlastyng lyfe, and he that doth not beleue in the son shall neuer se lyfe, but the veu- Joh. 16
geaunce of God abydeth ouer hym.

I am the resurrection & lyfe whosoeuer beleueth on me, ye thoughe he were deed, yet shal John. 8
he lyue, and whosoeuer lyueth & beleueth i me, shal neuer dye

I am the lyght of the worlde who that foloweth me walketh not in darkenes but shal John. 12
haue the lyght of lyfe.

If any wyl serue me, let him folowe me, and wher soeuer I

am, there shall my seruaunt
if any wyll serue me, my fath
wyll honoure hī, walke wh
ye haue lyght, that the dark
nesse do not take you.

Whyles you haue the lyght
Joh. 12. beleue in the lyghte, that ye
may be the chyldren of lyght

I am the way the truth and
the lyfe, no man cometh to the
father but by me.

I am the doze who that en
Joh. 14. meth in by me shall be saued,
shal go in, and shal go out a
shall fynde pastures

I am a good shepeherd
good shepeherde gyueth hys
soule for hys shepe,

I came that they shulde haue
lyfe, and shoulde haue it more
plenteously.

My sheepe heare my voyce
and I do knowe thē, and they
folowe me, and I gyue euerla
stynge lyfe to theym, and they

shall neuer perysshe, and none
shall take them out of my hād
my fathrr that gaue me them
is myghtyer thē all other, and
there is none able to take out
of my fathers hand I and the
father be all one, Joh. 12.

And yf I be lyfte vp frō the John.3.
erth, I wyl bryng al vnto me. Num. 21.

And lyke as Moyses dyd
hange vp a serpent in wylder-
nes, so must the sonne of man
be hanged vp, that who soe-
uer dothe beleue in hym shall
not perysshe, but shal haue the
lyfe euerlastynge.

For god hath loued the worlde
in such wyse, that he gaue his
onely begotten sone that who
soeuer beleued in hym shulde John. 3.
not perisshe but shulde haue e-
uerlastynge lyfe.

Truyly truly I say vnto you
that who soeuer heareth my
worde, and beleueth in hi tyat

sent me, hath eneriastyn
and shall not come into
mene, but shal passe from
vnto lyf.

Blessed be they ẏ he
worde of god, and kepe i

Luc. 11 Truely truely I saye
John. 8. you, yf there be any tha
kepe my worde, he shall
see death.

If you wyll abyde i
worde, verely you shall
dysciples, and you shal k
the truthe, and the truth
delyuer you.

Heuen and erthe shall
but my words shal neuer

Blessed be the poore i
ryte, for theyrs is the ky
Mat. 24. of heauen.
Mat. 5 Blessed be the meke, fo
shall possesse the earth.

Blessed be they that m
for they shall be conforte

Blessed be they that hu

ryghte after iustice, for they
shalbe satisfyed.

Blessed be the mercyful/ for
they shall opteyne mercy.

Blessed be the pure in herte
for they shal se god,

Blessed be the peacable, for
they shall be called the childre
of god,

Blessed be they that suffre
persecucyon for ryghtnoulnes
for theyrs is the kyngdome of
heauen.

Blessed are you, whē that men
do say euyl vnto you, & do pur-
sue you, & do speake al euyll a-
gaynst you, lyenge bycause of
me, reioyce & be glad, for your
rewarde is greate in heauen.

Luke.12

And the leest heer of your
head shall not perysshe. for tho
owe your paciens you shall
possesse your soules.

Mat.10.

Are not.ii. sparowes solde
for a farthyng, & none of them

both fall on the grauude wi-
out your father, for al the hea-
res of youre heed be nombred.
Feare ye not therfore, ye ar of
more value, thā many sparous
whosoeuer therfore wil know
Math.12 ledge me before men, I wyll
knowe hym before my father
that is in heauen: but whosoe
uer wyll denie me before men,
him wyll I denye before my fa-
ther whych is in heauen.

Math.11 All maner of sinne & blas-
Mat.1, phemy shall be forgyuen vnto
men but the blasphemy agaist
the holye gooste shall neuer be
forgeuen.

The gospell is preched to
the poore, & blessed is he that
is notoffended in me

Mat,19. The tyme is fulfilled, and
the kingdom of god shal draw
nere, repente therfore and be-
leue the gospel

Who soeuer that forsakethe

his house or brother or syster
or father, or mother, or wyfe,
or children, or hys landes for
my names sake, shal receiue an
hundred tymes so moche, and
shal inherite euerlastynge lyfe

Reioyce, because your na-
mes be wrytten in heauen.

I say vnto you, that as mo
che ioye shall be in heauen for
one synner takynge repentaū-
ce, as for nyntie & myne rygh-
ous mē that nede not to repēt Luce. 15
Such as be in helthe, nede no
physcion, but suche as be euyll
at ease.

I regarde merci and not sa
crifice, for I am not come to
call the ryghtous, but synners

The sonne of man is come
to seake and to saue that that
was loste.

I am not come to condēpne
the worlde, but to saue the
worlde.

Mee. 9.
Luce. 19.

Luce. 10.
John. 12.

The sonne of god came not
Mat. 20. to be serued, but to serue, and
to spende his life for the redēp
cyon of many.

I truelye am in the mydes
of you euen as he that serueth

I gyue vnto you a new cō-
maundemente that you shall
Luce/ 22. loue togyther, lyke as I haue
John. 13. loued you/ to the intente that
you shall loue one another,
therby shall euery man knowe
that you are my disciples / yf
you wyll beare loue one to a-
nother.

Mat. 9. For yf you wyl forgyue me
theyr synnes, your celestial fa-
ther shall forgyue you, youre
autes,

The thinges that be impo
Luce/ 18. sible vnto men, be possible y-
Math. 5 nough vnto god,

Loue your enemyes do wel
vnto them that hate you, and
praye for them that persecute

and slaunder you, that you
maye be the chyldren of your
father that is in heauen, that
suffered hys sonne to aryse v-
pon the good and the bad, and
reyneth vpon the ryghtuouse
and vnryghtuous. Luce. 9.

For he is kinde vnto thevn
kynde and eupll.

Therfore be you mercyful,
lyke as youre father is mercy-
full, Juge not, and ye shall not
be iudged, condempne ye not, & Math. 13
ye shal not be cõdempned, for-
gyue and ye shal be forgyuen,
gyue and it shall be gyuen vn-
to you.

The ryghtuous shall shyn
in the kyngdome of theyr fa-
ther as the sunne. Math 25

Come ye blessed of my fa-
ther, enherite the kyngdom or
deyned for you, from the crea-
tyon of the worlde.

Truely truely I saye vnto

The sonne of god came not
Mat. 20. to be serued, but to serue, and to spende his life for the redēp cyon of many.

I truelye am in the mydes of you euen as he that serueth

I gyue vnto you a new cō-maundemente that you shall
Luce/ 22. loue togyther, lyke as I haue
John. 13. loued you/ to the intente that you shall loue one another, therby shall euery man knowe that you are my disciples / yf you wyll beare loue one to a-nother.

Mat. 9. For yf you wyl forgyue mē theyr synnes, your celestial fa-ther shall forgyue you, youre autes,

The thinges that be impo
Luce/ 18. sible vnto men, be possible y-
Matth. 5 nough vnto god,

Loue your enemyes do wel vnto them that hate you, and praye for them that persecute

and sclaunder you, that you
maye be the chyldren of your
father that is in heauen, that
suffered hys sonne to aryse v-
pon the good and the bad, and
reyneth vpon the ryghtuouse
and vnryghtuous. Luce. 9.

For he is kinde vnto the vn
kynde and euyll.

Therfore be you mercyful,
lyke as youre father is mercy-
full, Iuge not, and ye shall not
be iudged, condempne ye not, & Math. 13
ye shal not be cõdempned, for-
gyue and ye shal be forgyuen,
gyue and it shall be gyuen vn-
to you.

The ryghtuous shall shyn
in the kyngdome of their fa-
ther as the sunne. Math 25

Come ye blessed of my fa-
ther, enherite the kyngdom or
deyned for you, from the crea-
tyon of the worlde.

Truely truely I saye vnto

you, so longe as ye do ought to one of the least of these my bzethzen, ye do it vnto me.

All power in heauē and in erth is gyuen vnto me, go ther foze and teache all nacyons

Mat. 28o baptysynge them in the name of the father, and the sonne, & the holy goost, teachyng them to obserue all thynges, what soeuer I haue cōmaūded you

Lo I am with you alwaye euen vntyll the endynge of the

John. 24 wozlde.

Go vnto my bzothers, and say vnty them, I ascende vnto my father, and youre father, my god, and your god.

Let not your hartes be troubled, beleue in God and beleue

John. 1.. in me, there be many nacions in the house of my father, if it were not so, I wold haue told you so, I go to pzepare a place foz you,

For the father hym selfe lo
ueth you because ye haue, lo=
ued me.

And whatsoeuer ye wil ask
ke the father in my name. I
wyll do it, that the father may
be glorified in the sonne, If ye
do aske any thynge of me, in
myne owne name I wyll do it

Truely truely, I saye vnto
you, yf ye aske the father any
thinge in my name, he wyll ge=
ue it vnto you, hytherto ye ha=
ue asked nothing in my name.

Aske, and ye shal haue that
your ioye maye be full.

The true worshippers shal
worship the father in spirite &
verite, for the father seketh
out such ỳ may worshipe hym

Aske, and it shall be geuen
vnto you, seke & you shal finde
knocke & it shalbe opened vn
to you who that asketh recey=
ueth, and he that sekethe fyn=
deth, and it shalbe opened,

John. 15
John 14
John. 16

Joh. 4.

Math 7.

to him, that knocketh. Is ther
anye man amonge you tha
wolde proffer his sonne a ston
yf he asked hym bread: Or y
he asked hym a fysche, wold
he proffer hym a serpent: If y
then whiche are euyl, can gyue
to your chyldren good gyftes
howe much more shal your fa
ther that is in heuē gyue good
thinges to such as aske of him

Mat.18 Whersoeuer are two or thre
Mat.21 gathered togither in my name
Luc.18 I am in the myddes of them

All that euer ye wyll aske in
prayer, beleuynge, ye shall re
ceyue it.

Shall not god reuenge his
electe, that crye vnto him both
nyght and day: yea though he
defarre them, I tel you he wyll
Mat.29 reuenge them, & that quyckely.

Wake and pray, that ye en
tre not into temptacions, the
spirite is alwayes readye, but

the flesshe is weake.

Let your loynes be gyrded aboue, and your lyghtes brennynge in your handes. And ye your selues lyke vnto mē that loke after theyr mayster when he wyll returne frō a wedding. Luc. 12.

Take no thought for your lyuyng what ye shall eate, nor for youre bodye what ye shall put on.

The lyfe is of more value then meate, and the bodye is more of value then raymente. Marke well the rauens for they neither sow nor repe whiche neither haue storehouse ne barne, and yet god fedeth them howe much more are ye better then the foules.

Do not seke what ye maye eate. or what ye maye drynke, and be ye not lyfte an hygh. Mat. 6.

If god then doth so clothe the haye of the felde growyng

this daye, and that to mo
shall be caste into a furna
how moch moze wyll he clo
you, oh ye endewed with ly
faythe.

Therfoze seke fyrst the k
dome of god and the iustice
it, and all these thinges shalb
mynistred vnto you.

Whã thou wylt pray, ent
into thy chambze and shyt
Mat. 6. doze and pray vnto thy fathe
which is in secrete and thy f
ther that seeth in secrete sha
rewarde the openly,

Foz youre father knowet
what is nedefull foz you, be
foze that ye make petition v
to hym, therfoze ye shall pray
in this wyse,

The Pater noster wyth o
ther lytell prayers of the By
ble, beynge gathered togyther
into a compendyous ozdze, t

the commendacyon or prayse of the excedynge and incompa rable mercy of God, & for the behoue of the deuoute, reader that prayeth not in waggyng of his lippes, but wyth the fer uent desyre of harte. Mat. 6.

OUr father whych arte in heauen, halowed be thy name.
Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Gyue vs this daye our daily breed. And for geue vs oure trespaces, as we forgeue them that trespace a= gainst vs. And lette vs not be led into temptacyon. But dely uer vs from euyll. Amen. For it is thy kyngdome & power, and glory for euermore. 2. para
Blessed art thou lord god of Israel, oure father euerlastyn= gely, for it is thy magnificens

(O Lorde) & thy power, [illegible]
ry, and victory, & prayse t[illegible]
O gouernour/ lorde go[illegible]
teful and benigne, pacient [illegible]
of great mercy, whiche do[illegible]
Exo.34 tende thy mercy vntotho[illegible]
des whiche takest awaye [illegible]
kednes, myschefe, and sy[illegible]
and none of him selfe is i[illegible]
cente before the. I beseche [illegible]
that thou wylte take a w[illegible]
our wyckednes and synne,
Nu.14. I beseche the Lorde g[illegible]
heuen, strong/mighty, and [illegible]
rible, which kepest couena[illegible]
and mercy wyth suche as [illegible]
the and obserue thy cōmau[illegible]
mentes, Let thy eares be [illegible]
kenyng, and thyne eares o[illegible]
that thou mayst here the p[illegible]
Nee.1 er of thy seruannt.
O lorde which art paci[illegible]
and of great mercy, and ta[illegible]
away our iniquitie & misch[illegible]
&c. forgyue, I beseche the, [illegible]

the lynne of this thy people a f
ter the greatnes of thy mercy.

Lorde God, do not destroy thy people, and thyne enherytaūce, which thou hast bought thorowe thy power. Deu. 9.

Thou haste bene guyde in the mercy to the people, which hast redeined.

Forgiue the people, though they be synners, for thou arte my god. Let thyne eyes (I beseche the) be open and thyne eares intentyfe vnto the prayer that is made in this place Exo. 15, 2. para. 9

O lorde thou art our father and we are but claye, thou art oure creatoure: & all we be but the worckes of thine handes Esa. 49.

O lorde, be not ouer much angry, and be no more myndefull of our inquitie. Beholde, haue respecte/ al we are thy people. Psal/ 129

Lorde thy mercy is euerlasting, do not dispise the worke

of thyne handes.

O thou lord whych art
father our redemer, thy na
hathe ben euermore,

For we do not prostrate o
prayers before thy face in
Jud, 7. fienge our selues, but in tru
Els. 6. of thy great mercy, herke lo
be pleased, o lord, attende, a
do, be not slacke, my god, fo
thyne owne sake for thy na
hath ben called vpō this cy
and vpon the people,

Dan. 6. Lorde god here the clamo
Num 20 this people, and open vnto
thy treasure, the well of
water of lyfe.

Let all that knowe thy
me. lorde, truste in the for thou
haste not forsaken them tha
seke the.

pſal, 9/ Thou verely whych ar
god mercyfull. meke, and p
full, pacient, and of hygh co
passion, hast not forsaken the

ayde (Lorde) helpe vs & rede-
deme vs for thy names sake.

Do not remembre our olde
iniquities, but lette thy mer-
cy preuēt vs quickely, for we are psal. 78.
made very pore. Helpe vs, our
God, and for the glorye of thy
name lorde, delyuer vs, and be
mercyful vnto our synnes, for
thy names sake.

I shall do sacrifice vnto the
wyth good wyll, and shal con-
fesse thy name for it is good. psal. 53.
For lorde, thou art swete and psal. 85.
gentyl, and of plentuous mer-
cy vnto suche as call vpon the
Lorde, heare our prayers & our
peticions, and delyuer vs out
for thi sake

Heare, O lord, & haue mer- Bar. 2.
cy, for thou art a merciful god Bae. 3.
and haue mercy on vs, for we
synned agaynst the.
We haue synned with our fa
thers, we haue done vniustly.

we haue commytted
nes. Thou that art holy,
mercy on vs.

When thou art angry,
Hab.3. wylte remembze mercy.
Bar.5 Be not myndful of th
kednes of our fathers, b
in mynd of thy power a
name at thys tyme, fo
arte the lozde our god.

Psal.5. Let all be glad that tr
the, they shal reioyce euer
and thou shalte dwell in
and al that loue thy nam
glozy in the.

Thou arte ryghteou
Co.3. lozde) and all thy iudgem
are true, and all thy w
mercy, truth, and iugemen
Blessed is thy name (O
of oure fathers, whiche i
wzathe doest shew mercy
in the time of trouble do
gyue synnes, to them tha
on the.

all that serue and honoure the be certayne, and sure that his lyfe yf it haue bene tryed & proued, shall receyue ỹ croune of vyctory, and yf it be in tro=ble it shalbe delyuered, and yf it be in corruptyon and synne he may come vnto thy mercye

For thou art not delyted in destroynge vs, for after tem=pest thou makest al thyng quie te, and after wepynge & mour=nynge thou causest gladnesse, blessed be thy name therfore, o god of Israell euermore. psal. 14. Psal. 4.

The lorde is at hande vnto all that call on hym, to such as call on hym in truth.

When I dyd call, god my ryghteousnes dyd here me, in my tribulacion thou hast sette me at large psal. 3.

O lorde, lette me not be con founded, for I haue called on thee,

I haue called on the lo[rde]
Psal 117 of tribulacyon, and the Lo[rde]
2 Reg. 22. hathe herde me abrode.

In my tribulacyon I wyl call on the Lorde, and I wyl crye vnto my god, and he wyl here my voyce out of his holy temple, and my crye shal come vnto his eares.

Psal 142 Thy good spirite shal bring me into a ryghte grounde, for thy names sake (Lorde) thou shalte make me a lyue in thyne equite, thou shalte bryng my soul out of trouble, and in thy mercy, thou shall destroye all myne enemyes.

Epara 20.

We wyl crye vnto the in our tribulacyons, and thou shalte here vs and make vs safe.

when we be ignorau̅t what we ought to do, we haue only this remedie, for to direct our eyes vnto the.

Psal. 107

Eyue vs helpe in oure tru-

dle, for the helpe of manne is vayne.

Lorde thou arte my refuge my strength my fortresse in the tyme of trouble.

I truely shall synge of thy strengthe, and shall exalte thy mercy betymes. For thou arte made my succrtye, and my socoure in the tym of my trybulacyon. Hiere. 19 psal. 58,

O god that art myne helper I wyll syng vnto the, thou art my socouere, my god my mercy

So lette thy mercy be done that it may conforte me accordynge vnto thy promyse made to thy seruaunt. psal, 118,

Let thy merytes come vnto me, and I shall lyue for thy loue is my meditacyon. psal, 56

Gyue vs helpe out of oure trouble, for the helpe of man is vayne, let vs worke vertue in god and he shall bryng vn-

to nought all that troble vs.

psal, 77, In the tyme of my trouble I
Math, 7 sought out god with my han-
Esa, 33, des, and I was not deceyued.

I wyl loke vnto the Lorde
I wyll tarye vpon god my sa-
uiour, my god wyll here me.

Lorde haue mercye on vs for
we haue loked after the be, our
Esa, 64, defence betymes, and our helth
in tyme of tribulatyon

No eye hathe sene, O God
without, The thynges That
thou hast prepared to suche as
loke after the.

Esh, 56, I haue remembred thy mer-
cy lorde and Thy workes that
be euerlastynge, for thou dely-
uereste suche as suffre the, and
dost take them out of the han-
Esa, 25, des of people.

For thou art as a defēce vn
to the poore, and a defence to
the nedy in his trouble, a saue
garde from wynde, a shadowe

fro the heare,
For there is none other god eyther in heauen or in earthe, that is able to do the workes and to be compared vnto thy strength. Deu, 5.
The lorde is made my strēgth and my prayse, and he is a saluacyon vnto me. Exo, 5.

I do blesse the lorde god of Israell, for thou haste chastysed me, & thou hast saued me.
Lorde I wyll confesse vnto the because thou hast bene angry, thy furoure is tourned, & thou hast conforted me, behold god my sauiour, I wyll do boldlye and wyll not be aferde for the lord is my fortres & my prayse and he is a sauyour vnto me. Tob, 11. Elai, 12.

Lorde all that forsake the shall be confounded, they that depart from the shall be grauen in the earth, because they haue lefte the lorde, the vayne Hier, 17

of waters of lyke.

Heale me lord and I shal be healed, saue me, and thei shal be saued.

And let thy mercy come vpon me lorde, the saluacyon accordynge to thy promise.

psal.118.

psal.84 Shew vnto vs lord thy mercy, & gyue vs thy sauyng helth.

psal.83, O lorde of hostes, blessed is the man that trusteth in the.

psal.24. Be myndful of thy pytie. O lorde, and of thy mercy which be euerlastynge.

Do not remembre the fautes of my youthe & mine ignorãce.

Accordynge to thy mercy remembre me (thou good lorde) of thy goodnes.

For thy names sake lorde forgyue my synne, for it is moch.

psal.50. Haue mercy on me, o lorde, accordyng to thy great mercy, and accordyng to the gretenes of thy pytie. Take away myne

iniquitie, turne away thy face from myne offences and put awaye all my wyckednes.

Create in me pure harte (o god) and renewe a ryght spyrite within me.

Do not cast me away from thy face. and do not take from me thyne holy spirte.

O lorde do not withdrawe thy compassiō fro me, thy marcy and thy truth hath euer defended me. psal. 59 psal, 68.

In the abundaunce of thy mercy here me in the truthe of thy saluacyon. Here me Lorde for thy mercy is moche, after the plentuousnes of thy compassyons regarde me and doo not turne awaye thy face from thy seruaunte/ for I am troubled, here me hastely. psal, 85

And thou lorde god arte pytuouse and mercyfull, pacyent & of excedynge mercy and true

For I do konw that thou
Iaue 4. art a god gentle and mercyfull
pacient and of muche compas-
sion, and not vengeable vpon
malice.

Haue mercy on me lorde, for
psal. 6. I am weake, heale me Lorde,
for all my bones be troubled,
and my soule is greatly trou-
bled, but yet o lorde how longe
shall it be so, be conuerted/ o
Lorde, and delyuer my soule,
saue me for thy great mercy.

psal. 118 And thou lorde do wyth me
for thy names sake for thy mer-
cy is swete. Delyuer me for I
am poore and nedy, & my harte
is troubled with in me.

Helpe me lorde-god, saue me
for thy greate mercy.

psal. 118. Deale wyth thy seruaunte
Apo. 15. accodynge to thy mercye, and
teache me thy iustifications.

Who wyl not feare the lorde
and magnyfye thy name, for

thou alone art holy.

Unto the lorde be iustice and vnto vs shamefastnes of face, vnto the truely our Lorde god eb mercy and forgyuenes. Dyn 6. pſal, 113.

Not vnto vs lorde god, not vnto vs, but vnto thy name gyue glorye.

Our helpe is in the name of the lorde whiche hathe created heauen and earth. pſal, 124 Apo, 4.

Thou art worthy, O lord our god to take glory, and honour and vertue, for thou hast created al thinges, and for thy pleasur they were & be created

O lorde god the creatour of all thynges / terrible, stronge, ryghtuous, & mercyfull, which onely art good, onely the excellent kynge / onely iuste, almighty, and eternall, whyche delyueredst Israel from all euyll. 2, Mach, 1 Sap, 6.

For he that was conuerted was Not made holye by any

thynge vysible, but by the
vpour of all,

Therby truele thou h
declared vnto thyne enemy
that thou arte he whyche de
Dtere. 32 uereste from al euyll:

For neyther herbe ne yet
playster hath made them hol
but thy worde o lorde, that he
leth all thynges.

Lo thou hast created heau
and earth in thy great strēgth
Gen. 18 / and in thy stretched out arm
Nu. 11
Job. 42 No worde shall be harde v
to the, for thou doest mercy v
to thousandes.

Is there any thynge hard
vnto god.

Is the hand of the lorde feble
Deu. 32 I knowe that thou art able
Sap. 16 to do all thynges, and that n
thought is hyd from the.

It is in thy power to do al
thynges at thy pleasure.

Thou art the lorde that hast

power of lyfe and deth, & doeſt lede into the gates of deathe, and lede out.

For and I ſchulde walke in the myddes of the ſchaddowe of deathe, I wolde feare no harme bycauſe thou arte wyth me. Sapi/

And thy mercy ſchal folowe me all the dayes of my lyfe.

Thou haſt mercy on al, by cauſe thou mayſte do, all, and pretendeſt to be ignorante of the ſynnes of men bycauſe of repentaunce, for thou loueſte the thynges that be, and thou haſte not hated that that thou hoſte made, nor thou haſte not ordeyned or made any thynge wyth hate Thou doeſte ſpare all thynges bycauſe they are thine owne, o lord, thou loueſt ſoules. pſal 3 Sap/12

Howe ſwete and good (O lorde) thy ſpirite is in al thiges

Howe great is the habo-
daunce of thy swetnes, O lo-
whiche thou hast hyd frō the
that feare the.

psal,30, Thou truely which art our
god, art swete, trewe, and pa-
cient, and dispolynge al thyn-
ges in mercy.

For to knowe the, is perfite
Spa,15, iustice/and to know thy iustice
and vertue, is the roote of im-
moztalitie.

Nor there is none other god
but thou which hast cure of al
Sap,12, thynges.

Lorde god of Israell, there
is no god like vnto the neithr
in heauen nor earth, which ke-
peth couenaunt & mercy wyth
2,paar,6 thy seruauntes, goynge befor
Mich,7, the wyth all theyr harte.

What god is lyke vnto the
that takest away wyckednes,
and caryest awaye the synne
of suche as are lefte of thyne

inherytaunce.

For thy mercy is magnified vnto the heauens, and thy truth vnto cloudes. psal, 56, Johell, 2, psal, 56

Spare lorde, spare thy people and do not gyue the inheritaunce in reproche.

Haue mercye on me, o god haue mercye on me, for my soule trusteth in the, and I shal trust in the shadowe of my wynges vntyll wyckednes be passed. Hier, 17, psal, 16,

Be not thou dreadfull onme my comforte in the daye of affliction.

Make meruelous thy mercies lorde which doest saue all that trust in the. psal, 24, psal, 35,

The lord is myne helper and my defender, and my hart hath trusted in hym, & I was holpē

Verely the children of men shall trust in the couerynge of thy wynges. psal, 61,

In god is my comforte and

my glorye/the god of my h
and my truste is in god
yea and thoughe he kyll m
I wyll trust in hym, neuerth
lesse I wyll reproue my wayes
Job.13 in the syght of hym.
Lorde I haue trusted in th
let me neuer be confounded.
For suche as withdraawe them
selues from the, shall perysshe
thou hast destroyed all that fo
psal.70, nycate from the,
psal/72. Truely for to cleue vnto god
psal.15, is very good vnto me, and t
put my trust in the lord god
Preserue me lord for I haue
trusted in the, I haue sayd vn
to the lorde, thou art my god
and thou haste no nede of my
psal.17. goodnes.
I wyll loue the lorde my de
fence lorde, my forstres and my
refuge and my Redemer, my
god I wyll truste in hym, my
protectoure, and horne of my

yelthe and my ſuertye.

The lozde ruleth me, and I ſhal wante nothynge psal.22. psal.23.

Lozde I haue lyfte vpmi mynde vnto the, I do truſt in the, letme not beſhamed.

Foz there is no confuſyon, to them that truſt in the.

The lozde god is my helper ¶ therfoze I was not ſhamed. Dan.3. Eſa.50

The lozde is myne helper I wyll not feare what that mā can do vnto me. psal.117.

The lozde is my helper and I ſhal dyſpyſe myne enemyes psal.96.

The lozde is made a refuge vnto me, and my god is a ſon-fozte vnto myne hope.

Verely I am poze and nedy helpe me O god. psal.36. psal.30.

Truely I am a begger and poze, the lozde hath care of me thou art my helper and my de fender, o my god be not ſlowe

Be vnto me as a defendinge

god, and as a house of
that thou mayst make me
for thou arte my fortres
my refuge, and for thy na
sake, thou shalt bring me fo
and mayntayne me,

Psal.3. Thou lorde arte my sue
Hab.3. my glory, and doeste exalte
psal.143. heed,

Verely I shal reioyce in
lorde, and shall be glad in
my sauiour, mi god mi for

My mercye and my ref
Dan,14. my suertye and my redemce
psal. 85. Thou hast remembred
god, and thou hastenot fo
ken them that loue the.

Lede me lorde in thy w
and I wyll goo in thy te
my harte maye be glade fo
Ind,iij. dzede thy name,
psal,62. They that loue the, s
shyne lyke as doth the so
in his rysynge,

For thy mercye is abou

lyke, my lyppes shal prayse the

Deliuer me from claye, lest I stycke in it, deliuer me fro them that hate me, and from the depenes of waters. psal. 68. psal. 4.

I haue layd lorde, haue mercy on me, heale my soule, for I haue offended the. psal 31

I haue layde, I wyl knowlege my wyckednes vnto the lorde agaynste my selfe, & thou haste forgiuen the impiecrite of my sinne. Esa. 38.

Thou haste delyuered my soule bycause it shulde not perisshe, thou haste cast behynde thy backe all my sinnes, psal. 55.

I haue trusted in god I wil not feare what flesshe may do vnto me.

I haue trusted in the lorde I wyl be glade and ioyfull in thy mercy. psal. 30, psal. 17

Thorough the I shalbe delyuered from temptacyon, and

throughe my god I wyll p
ouer the stone wall

I am inferiour to thi me
folde miser acyons, and to t
Gene.5 trueth that thou haste acco
Eccl.39. plisshed vnto thy seruaunt.

Haue merci on vs (o god) of
all creatures, and beholde vs
and showe vnto vs the lyghte
of thy pytie.

O God conuerte vs, shewe
thy face, and we shall be saue
psal. 76. Shewe vnto vs howe thou
Judi.6. doest not forsake them that pre
sume of thee, and suche as pre
sume of them selues gloriyng
in theyr owne vertu, thou do
est bryngelowe.

Remembre lorde and shewe
Hest.14 thy self vnto vs in tyme of our
3.Esd. 6 tribulacyon, and gyue me con
forte o lorde kyng of gods and
of vniuersall power.

In thy manyfolde mercyes
thou hast not created them vn

to consumpcion, neyther haste thou forsaken them, for thou art a god pytefull & mercyfull,

Lorde thy mercyes are manyfolde accordynge to thy iugemēt receyue me,

Verely thou arte amongest vs lorde & thy holy name hathe ben called vpon by vs, da not forsake vs.

psal. 118. Hiere. 14.

Haue mercy on vs lord, haue mercy on vs, for we are greately fulfylled wyth dyspite,

When my soule was vexed within me, Lord I remembred that my prayer myghte Come vnto the Euen vnto thy holye temple,

psal. 122. Jone. 2.

Troubles do oppresse me on euery parte, but it is better for me to fall Into the handes of the lord (for his pytie is greate than into the handes of men,

1. Par. 21. 1. Par. 16

The lorde wyll do that that semeth good in hys syght.

The ſoꝛowes of death h
compaſſed me, and the pe
pſal 4 of hell haue founde me out
I haue founde out tribu
tion and ſoꝛowe, and I w
call vpon the name of the lo
O loꝛde, delyuer my ſo
our mercyfull loꝛde and riy
pſal.36. ous god is pytifull.
2.par. 36 Loꝛde, al my deſyꝛe is beſo
the, and my mournynge is n
hydden from the.
The mercy of thy pꝛomyſ
is greate and vnſercheable, fo
thou arte the hyghest loꝛd g
ouer all the erth, longe ſuffri
Apo/5/ and paſſinge mercyfull; and
ry foꝛ the malice of men.
Thou art woꝛthy loꝛde fo
to opē the boke and to loſe
ſcales, of it, foꝛ thou waſt ſl
Bar 2 ne and haſt redemed vs (o go
in thy blode,
And thou loꝛd god haſt de
withe vꝫ acc oꝛdynge to all th

goodnesse, and accordynge to all thy great pytie,

Thou art Christ the sonne of the lyuynge god.

I haue beleued tha (thou arte Christ the sonne of the lyuynge God whiche came into the worlde. Mat.16. Iohn.11. Eld.6.

For thou arte our god thou hast delyuered vs frō our wyckednes, and hast gyuen helthe vnto vs

God be merciful to me that am a synner. Luc.18. Luc.15.

Father I haue offended agaynste heauen, and before the nowe I am not worthy to be called thy sonne. Let me be as one of thy hired seruauntes.

We are vnprofitable seruaūtes, we haue done but our dutye. Luc.17 Luc,17.

Encrease faith in vs, o lorde Math.9

Haue mercy on vs, sonne of Dauid.

For in thee is the wel o
& by thy lyght we shall se
Lyke as a harte longet
ter welles of water so my
longeth after the (o god)
My soule hathe thyrsted
psal, 41. ter god the lyuynge well, w
psal, 25. shall I come and appere b
the face of the lorde,
My soule hathe desyred
in the nyghte but in my sp
and In my harte I shall w
for the betymes.
I bowe the knees of m
harte, prayinge vnto thy g
nesse lorde, I haue synned
I haue synned, and I kno
lege in wyckednes, I aske
enge the Lorde to forgyue
2. Par, 6 Forgyue me do not dis
me altogyther wyth my s
nor do not preserue myne o
ces forever for thou shalt
me vnworthy, accordynge
to thy greate mercye, I

prayse the e euer al the dayes of my lyfe, for al the vertue of he uen prayseth the, and to thee is all glory for euermore.

¶ Thou hast here (good reder) a certa ync gatheryng of scriptures out of both the Testamentes which declare the most abundaunte mercy of God wyth a clere exposicion of the same. Joh. 1

IN the begynninge the worde was, and The worde was wyth god, & god was the worde The same was in the begynnyng wyth god, vl thinges were made by it, and without it was nothige made that made is, in it was life, and life was the lyght of men.

He came into hys owne, and his receyued him not. Unto as many as recyued him. he gaue power to be the sōnes of god,

so sure as beleued in his n
Which loued vs & was
vs frō our sinnes in his bl
and made vs hys kyngdō
preestes vnto god and hys
Apo.1. ther to him be glory and do
nion for euermore.
God sheweth his laue wh
he bearethe vs, for whan
were but synners, Christ d
for vs, moche more than no
(seynge we are iustified in
Rom.5. blode) we shalbe preserued
vengeaunce throughe him.
if we were reconsyled to G
whā we were enemyes, by
deth of hys sonne, moch m
nowe beyng recōsyled we s
Act 10 be preserued by hys lyfe.
Act.13 Unto him al the prophe
bere recorde, that all that
leue in him, do receyue rem
on of theyr sines by his na
Be it knowen therfore u
you ye men and brethren, th

by hym remission of synnes is
preached vnto you, & by hym
are all that beleue iustified frō
thynges wherby ye coude not
be iustified in Moyses lawe.
For what the lawe coulde not Rom.8.
do, in almoch as it was weke
because of the flesshe, that dyd
god perfourme & sent downe
hys sonne in the similitude of
synfull flesshe, and by synne,
dampned synne in the flesshe,
that the ryghtuolnes of the la
we myghte be fulfylled in vs
which walke not after the flesh
she but after the spyrite.

Throughe the grace of our
lorde Jesu Christ we beleue to
be saued as well as they. Act.15.

For in hym we do liue, and Act.17
are moued to be. Act.4.

This is the same stone that
was forsaken of you in youre
buildynge, which is set for the
foundacion of a corner, and

there is no saluacyon in
other

Nor there is none other
me vnder heauen gyuen
mē, wherby we may be sa

Pro, 18. The name of the Lorde
Johel. 2 most defēsible towre, ẏ
ousnes ronneth vnto ita
shal be exalted.

And it shall come to p
that who soeuer calleth
the name of the Lorde sha
saued

Esa. 33: For the lorde is our
the lorde is oure lawe ma
the lorde is our kynge, he
saue vs,

Blessed is the man, wh
trust is in the name of the lo
and hathe not regarded va
Psal 39. ties, and false wytchcraftes
psal. 66. Prayse ye his name, for
lorde is pleasaunte, hys m
is euerlastyng. and hystr
is, fro generacion vnto ge

eyon.

Prayse ye oure lorde God, whych hath not forsaken such as truste in hym.

Prayse ye the lord for he is good synge vnto hys name, for he is pleasaunt, Jud. 2. psal. 134

Prayse (o heauen & o earth) reioyse, ye mountaynes, make melodie, for the lorde hath comforted hys people & wyll haue mercy on the poore Esa. 46.

Blesse ye the lord exalte hym as moche as ye canne, for he is farre aboue all praysynge. Eccl. 43

Gyue prayse, o heauens, for the Lorde hath shewed mercy, the farthest partes of the earth make ye melodie, Esa. 44 psol. 102.

O blesse thou (my soule) the lorde, and all that is wythin me blesse hys holy name,

O blesse thou (my soule) the lorde, and do not forget ꝑ kyndnesse of hym. whiche forgeueth

all thy wyckednes whiche h
leth all thy diseiases.

The lord sheweth mercy. a
iugemēt to al that suffre w
he hathe not delte wyth vs a
cordynge to our synnes no
hathe not rewarded vs acc
dynge to our wyckednes.

For he hathe establischehy
mercy vpō suche as feare hy
accordynge vnto the heyghe
heuen from the earth.

Lyke as a fathers harte pe
neth on his chyldrē, so the lo
hathe mercy vpon them th
feare hī, for he knoweth wh
frayle mettal we are made
he rememred that we are
dust, and that man is as hay

Gen. 40. All flesche is haye and all t
glorye of it lyke a flowre of t
felde, the haye wethereth, a
the flowre is faded, for the sp
rite of the lorde hathe blow
on it. Verely the people is ha

the heye is wethered, and the flowre is faded, but the worde of the Lorde abydeth for euermore,

Man doth not liue by bread only, but in euery word which comethe out of the mouthe of god Deut. 8 pro. 30

Euery word of god is fury it is a sheldc, for thē that truste in hym.

My god, his waye is vndefyled the wordes of the Lorde are tryed in fyre, he is a defender of all that truste in hym psal. 17.

All saintes are in his power they ꝑ approche vnto hys fete shal receiue of his doctryne Josu. 22. Deut. 32

Understande you wyth all your hartes, ꝑ ye all the wordes that the lorde hath promysed ꝑ he wolde performe, not one shal passe in vayne. psal. 144

The lord is true in all hys wordes & holi in al his workes

That man is blessed w
study is in the lawe of the
daye and nyght.

The lord lyfteth vp all
fall downe, and easeth all
be hurte.

Psal.
2Par. 18 For the lord seeyeth all
tes and he perceyueth all
thoughtes of the mīde, yf th
wylt seke hym thou shalt fy
hym, but if thou forsake hy
he hyll cast the awaye for e

Seke the lord, while he
Esa.55. be founde, call on hym w
he is at hande, let the wyc
leaue his waye, and the vn
man hys ymaginacyons, a
let hym returne vnto the lo
& he wyll haue mercy on hy
and vnto oure God, for he
Sap.1. great and redy to forgyue,

Sauoure ye of the lorde
goodnes & simplicitee of ha
seke him out for they shall f
him which do not tempte h

and he appereth vnto thē why-
che truste in hym,

The ryche haue neded, and
haue ben hūgry, but they that
seke the lorde shall not fayle of psal.33.
any good thynge. Hebr.3.

The lord is good to al that 2.Pa.30.
truste in hym, Vnto the soule
that wyll seke hym,

The good lorde wyl be mer-
cyfull Vnto all That seke oute
wyth all theyr hartes the lorde
God of theyr fathers nor He
wyll not laye to thē any synne 3,pa.13.
because they be lesse sanctified

In the crosse and trouble we
muste flee vnto god.

And whan they wyll reuerte
in theyr trouble, and wyll crye
vnto the lorde god of Israell. Eccl.34.
and wyll seke hym they shall
synde him.

For theyr truste is in their
sauyoure and the eyes of the
lorde are set on them that loue

hym, he that dredeth the
shall not tremble nor be
for his hope is in hym,
feareth the Lorde his
1. Par. 16 blessed, whome he reg
he also is defence.

For the eyes of the lo
beholde all the earth, an
strenght vnto al that be
hym wyth a perfite hart
Eccl. 12. The eyes of the Lo
set on suche as feare hy
protectoure of powre, t
dacion of vertu, the co
heate and the noone' sh
2. Pet. 3. the intretour of offēdyn
and helper of mischaunce
tinge the soule, & gyuing
to the eyes, gyuinge he
lyke and benedirtion.
Psal. 32. The eyes of the Lo
set vpon the reghtuous,
eares vnto the prayer of
Beholde the eyes of th
are vpon all that feare

and vpon hym as trust in his mercy.

Taste and se how the lorde is swete, blessed is the mā that trusteth in hym.

Trust in god, & worke good hes, and inhabite the earthe, & thou shalte fede in the ryches of it. psal. 33 Psal. 36.

And thou shalt know how thy lorde god is a god myghty and trew, kepynge couenaunt and mercy to al that loue him.

Thy lord is a god and conforteth in tyme of trouble, and wyl know al that trust in him Esa. 40.

They that trust in the lord shall change in strengthe, and shall haue fethers as Egles. they shall runne & not laboure they shall go, and yet shall not faynte. Pro. 16. psal, 146

Ye that trusteth in the lorde is blessed.

For the lorde is well conten-

ted with all that feare him
wyth them that truste in
mercy.

Euyll shall not happe
him that feareth god, but
shall preserue him in tempt
on, and delyuer him frō al
They that feare the Lord
haue trusted in the lorde, he
theyr helper and their defen
You that feare the lord
byde his mercy, & do not tu
from hym leest ye fall, ye t
feare the lorde beleue him,
your rewarde shal not be
strate. ye that feare the Lo
truste in hym and mercye sh
come to you at pleasure.

All congregacions of pe
truste ye in hym, shede be
hym your hartes, god is o
helper euermore.

Ecclꝰ.33.
Psal.113.
Eccl 2
Psal.61.
Psal,36.

Saluacion of the ryght
is of god, and he is their d
der in the tyme of tribulac

And the lorde shal helpe them and delyuer them, & shall rydde them from misdoers and shall saue them because they haue trusted hym. Psal.3.1

The scourges of a sinner ar manyfolde, he that trusteth in the Lorde shall be compassed with mercy, psal, 2 Hiere. 17

Blessed be all that trust in him That man is cursed that trusteth in man/and maketh flesh his defence, whose hart swarueth from the lorde. Eccl.3i,

Blessed is the man that trusteth in the lorde, for the Lorde shalbe his confydence. psal.117.

He that trusteth in hym shall not be made worse,

It is better to truste in the lorde, then to trust in man.

It is better to truste in the lorde then to truste in princes. pro.29,

He that feareth the man shall sone fal, he that trusteth in the

lorde shall be holpen.

Sap,3 They that trust in him
percepue the truethe, and
faithful shal obey hym in
for reward & peace is
his electe.

Sap.4. The people se and do not
1.Reg.12. derstand, nor do remẽbre
thynges in theyr hertes, ho
the grace and mercy of god
vnto his saintes, and reg
vnto his electe.

The lorde doth not for
his people, for his greate
psal.93. mes sake.
Eccl.47 God wyl not put backe
people and wyll not for
his enheryttaunce.

Truely god wyll not
vp his mercy.

Psal.124 They that truste in the
are as the hyll of Syon whi
1para.29 shall neuer be moued.
Beleue in your lorde god
ye shall be sure, beleue his

phetes, and all thynges shall co:me to passe happely.

The ryghtouse shal liue by hes fayth.

Abzaham beleued god and it was counted vnto hym foz ryghtuonsnes

It is not wzytten foz hym onely that it was rekened to hi foz ryzhteousnes, but also foz vs, to whom it shalbe coũ:ted foz ryg'htuousnes, so that we beleue on hym that rayled vp Jesu Chzyst our lozd feom deathe which was delyuered foz our synnes, and dyd ryse a gayne foz to iustifye vs. Hab. 2. Rom, 4.

Nowe thozowe Chzyste Jesu ye that somtyme were far of, are bzought nere by that blod of chzyst. Ephe. 2.

Seynge therfoze that we be iustifyed by faythe, we hzue peace with god thozowe oure lozde Jesu Chzyste, by whiche Rom. 5.

we haue a waye in, throu
fayth vnto this fauour w
in we stãde and reioice in d
of the prayse that shall be
uen to the sonnes of god

Rom.10. Christ is the ende of the l
to iustifyf all that beleue.

If thou do cõfesse the lo
Jesu with thy mouth, and
leuest in thy hart that god
sed hym from the deade, tho

Esa.28. shalt be saued, for the bele
of the hart iustifieth and to
fesse with the mouthe saue

Who that trustethe in h
shall not be ashamed.

Do not therfore lese you
Hebre.10 cõfydẽce that is worthy gre
Hebre.11. rewardes,
Dan.6 For it behoueth him that
meth vnto god, to beleue th
he is, and that he rewarde
them that seke after hym.

He is a redemer and a sa
oure, worker of signes & w

nayles both in heauen & in erth
The lorde loseth the fettred the lorde gyueth syghte to the blinde, the lord lyfteth vp such as are fallen, the Lorde loueth the ryghtuous/the lorde preser ueth straungers, he wyl defende the fatherles, and the wedow and wyll destroy the wayes of synners, psal. 14 psal. 112

The lorde kepeth the frō al euyl, the lorde kepeth thy soul,

The lorde kepeth thy in go yng and out goyng, from hens forth and euermore, psal, 67 psal/77

Our god is the god of sal= uacion.

Verely he is mercifull & wyll forgyue theyr synnes, and will not destroy them.

All the wayes of the lorde be in mercy and truethe, to them that seke hys testamente, and the recordes of him. psal / 24. Eccl. 36

All the workes of the lorde

äre very good,

He loueth mercy and i
ment, wyth his mercy the
is replenished.

psal:.32 For god loueth mercy
psal/182 truth, the lord shal gyue g
and glory.

Confesse to the lord, fo
is good/and that his mer
euerlastynge.

Israell maye saie now t
he is good, and that his m
psal.cxvii is euerlastinge.

Tob.12. Blesse ye the god of he
and confesse vnto him b
al creatures that he hath
ed mercye vnto you, for it
good to kepe secrete the sa
ment of a kyng, but to disc
and cõfesse the workes of
Eccle.17 it is honourable,
psal.126 Thou shalt knowledge
prayse god, and thou shalt
ioyce in his pitifulnes

In the lorde is mercy a

plentuous redempcion, and he
shall redeme Israell, from all
his iniquities,

The Lorde is pitiful and
mercyful, pacient, and passing
mercyfull, psal. 149

The lorde is louyng vnto
all creatures, and his mercies
do excede all his workes, Thes. 3.

The mercyes of the lorde are
manyfolde. for we be not con-
sumed, for his pytie hath not
sayled.

For like vnto his greatnes Eccl. 2
so is his mercy in him. Eccl. 18

The pitie of a man is but em-
ployed vnto his neyghboure
but the pitie of god is vnto
euery creature.

The mercy of god is beau Eccl. 35.
tesul in tyme of trybulacion. 2. Cor. 1
lyke as a showre of rayne in
tyme of drought.

Blessed be god, and the fa
ther of our lorde Jesu Christe

the father of mercye, and
of all consolacion, whiche
confoꝛte vs in all oure tr
cyon.

But god whiche is r
mercy, thoꝛowe the exceed
charitie, that he bare vn
when we were dead in
hath receyued vs with
by whose grace ye are sa

But after that the be
nitie and kyndnes of go
sauiour appered to mā
not foꝛ any dedes of ryg
nes that we had done, b
coꝛdynge vnto his mer
hath saued vs by the wel
generacyon, & by therene
of the holy goost, the, w
he shed on vs abundantl
ro we Jesu Chꝛist our sa
so that we beyng ones
ed by his grace, shuld be
of eternal lyfe thoꝛow h

Foꝛ the Loꝛde is mar

Ephe, 2,

Titū. 3,

Iam, 5,

and pytefull.

Blessed be god the father of our lorde Jesu Christe, which through his habundant merci hath begotten vs agayne into lyuyng hope by the resurrecty on of Jesu Chryst from death for to enioye an inherytaunce that neuer corrupteth. Hebre. 2

Wherfore in all thynges it be came hym to be made lyke vnto his brethren that he myght be a mercyfull and a faythfull bysshop in thynges cōcerning god, for to forgyue the synnes of the people. Eccle. 17.

Howe great is the mercy of the lord, and his pardon, to al that tourne to hym.

Tourne ye vnto your lorde god for he is kynde, mercyful, paciēt and of great pytye, and forgetfull of malyci. Jole, 2. Rr. 10

Whiche onely hath preserued you from al your harmes and

troubles.

Approche ye vnto hym
be illumined, and youre
shall not be ashamed.

Turne therfore you syn
and do iustifye in the sy
psal. 34. god; and beleue that he h
Tob. 13. shewed his mercy vnto yo
Youre lorde god is holye
mercyfull, which wyl not
ne his face away from yo
ye wyl reuerte vnto hym.

It is good and acceptabl
2, para 30 the syght of god oure sau
i. Tim. 2. which wolde haue al men
ued, & to come vnto the kn
lage of the truthe, for ther
one god and one mediato
twene god, and mā, that is
su Christ, the man which g
hi selfe a raunsome for all
Heb. 5 For we haue not a Bysch
that is vnablet o haue cōp
on on oure infirmities, bu
was tempted in al thynges

lyke maner, but yet withoute
synne, Let vs go therfore bold
ly vnto the throne of his grace
that we may optayne mercye
& fynde fauour in tyme of nede
For he is able to saue euer-
lastyngly, all that approch vn Hebre.7.
to god through hym and is e-
uermore lyuynge and makyng
intercession for vs.
For he entendeth nothyng
but mercy, he wyll reuert and
wyll haue mercy on vs, & wyll Mic.7.
put away our wickydnes, and
wyl cast our synnes downe in
to the depenesse of the see.
The lord god wyll cast dow
ne deth for euer, and wyll take
awaye the teares from euerye
face, and the shame of his peo Esa.25.
ple out of all the world for the
lord hath spok & and they shal
say at that tyme. Behold thys
is our god. we wyll loke after
hym, and he wyll saue vs, we

haue abyden him, and w
be glad and reioyse in th
uacyon of hym.
The lorde hym selfe shall
a sygne vnto you, behold
Esa 7 gyn shall conceiue and be
sonne, whose name shalbe
manuell,
A babe is borne for vs
a sonne is gyuen vnto vs.
principalitie is sette vpon
shulder and his name shal
Esa 9 called wonderful, a coũsel
a mighty god the father of
worlde to come, the pryn
peace,
Verely he hath suffred
infirmites, and hath susta
our sorowes, and we haue
Esa, 53, med hym as a lepprose mã
strykẽ of god & brought to
For he was woũded for
wyckednes, he was affly
for our offences, on him re
the dyscypline of oure pe

and we are made hole by hys
greke al we wandered as shepe
euery one wēt out of his way
and the lorde layed vpon hym
thy wickednes of vs al

And the lorde is made a suc-
coure to the pooze, a defender, psal. 9.
alwayes readye in the tyme of psal. 32.
tribulacion.

The lorde is at hande to al
that be troubled in theyr har-
tes, and he wyll saue the meke
in spirite. The troubles of the psal. 45.
eyghtuous are manifolde, and
from al these, the lorde wyll de-
lyuer them,

God is our socourr strēgth
a defender in our tribulations
whiche I haue fonnde ouer
murhe. psal 7.

For we wyll delyuer the poze
from the myghty/and the poze
that hath no helper,

He wyl spare the pooze, and
the nedy, and wyll saue the sou

les of the poore
They shall be hys peopl
he theyr god, & god shall
awaye euery teare from
eyes, and death shall no
ny more, nor mournyng
cryeng, nor sorowe, afte
Apo. 21. the fyrste be passed.
If god be on our parte,
can preuayle agaynst vs,
che hath not spared his
sonne, but hath delyuere
for vs all, how then hat
Rom. 8 he gyuen vnto vs all thy
with him.
Who shal therfore de
vs frō the loue of Christ,
trouble or misery, or hu
or necessitie, or peryll, or p
cnsyon, or the swerde.
For I am sure that ne
death nor lyfe, nor ange l
rule, nor power, nor thy
presēt, nor thinges to co
strēgth, nor height, nor de

noz any creature, shall be able to departe vs from the charitie of god, whiche is in Christ Jesu our lorde.

Se what maner of loue the father hathe shewed vnto vs, for to be named the sonnes of god, and so to be in dede. Joh. 3 Rom. 8

For the spirite of god doth beare wytnes vnto our spirite that we be the sonnes of god, & we be sonnes, then be we heyres of God, & cohers wyth Jesu Christ, so that we do suffre with hym, for to be glorified wyth him.

For the spirite him selfe pleadeth for vs, with syghes vnable to be tolde. Gala. 4.

God sendeth downe the spirite of his sonne in to oure hartes cryeng Abba father. Therfore nowe art thou not bonde but a sonne, and if thou be a sonne then art thou an heyre through

god,

1.Iohn.5 Thys is the confidence t
we haue in god, that wha
euer we desyre accordinge
to hys wyll, he hereth vs.

For ye do know the grac
2.Cor.8. our lorde Iesu Christe, ho
that for youre sake he w
made poore whā he was ry
to the entente that by hys
uertie you might ēryche.

Christe hath redeined vs
the curse of the lawe, and w
Gala.3. a cursed for vs.
Rom.5. For if thrughe the synn
one, deth reygneth, moch m
they that receyue the abūda
ce of grace and the rewarde
eightuousnes in lyfe shall re
re through Iesu Christ Th
fore, lyke as through the si
of one man, many men w
dampned, euen so through
iustyce of one man, all m
were iustified.

For through man came deathe
and through man cam the ry-
synge to the dead, and lyke as 1. Cor. 15.
all dyed through Adam, euen
so were all reuyued throughe
Chryste.

But the grace of god is eter
nall life i Chryst Jesu our lord
For in hym resteth corporal Rom. 6
ly all the godheed full and hole
Therby appereth the loue of
god vnto vs, for god sent his Colo. 2
onely begotten sonne in to the 1. Johan. 4.
worlde that we myghte lyue
through hym, therin was cha-
rite, not because we loued god
but for asmoch as he loued vs
fyrste, and sent downe his son
to forgyue ourelynnes moste
derely beloued, yf god hath lo-
ued vs, then are we bounden Rom. 8.
one to loue another.

Surely we knowe, that vn
to suche as loue god, all thyn-
ges do worke for the best.

God hath prepared for
as loue hym thynges, the
2 Cor. 2 eye hathe euer seene nor
with any eare, neythes
compassed wyth the thou
af mannes herte.
For I suppose that the
cions of thys lyfe are not
Rom. 8. thyn in valew to the glory,
che shall be shewed vpon
There is but one lorde
whiche is liberall to all
that call on hym,
who hathe he dispised
Rom. 8. hath called on hym, for he
pitifull god and merciful,
forgyuethe synnes in the
of tribulacion, and is defe
vnto all that call vnto hym
Eccl. 2 truth. Wo be to ỹ double
and wicked lyppes, and
ynge handes, and to the
ner that goeth two way
the grounde.
Wo be to the desolute in

whiche do not beleue god, and therfore they shal not be defended of hym.

But after that he hath called vpon the almyghty, which through his power doth breke the strengthe of enemyes, they toke the citie. 2 Mat. 12 psal. 106

And they dyd crie to ẏ lorde when they were troubled, and he delyuered them from theyr necessitie. Esa. 39

Unto the voice of theyr playnte he wyll answere, as sone as he hath harde it.

Lo, the hande of the lorde is not shortened, but that he is able to saue, nor his care is not so stopped, but he can here. Esa, 50.

Be ye therfore subdued vnder the myghty hande of god, that he maye exalte you in the tyme of visitacion puttyng al your care in hym, for he careth for you. 1. pet. 5.

He hath created both
and greate, & equaly he ca
psal, 6. for all thynges.
Drede the lorde ye that be
psal. 33. sayntes, for there is no se
te to any that drede hym.
The stronge lyans do
and suffre hunger, but
that hertely seake the lord
want nothyng that is go
psal. 36 Delyte in the lorde, and
shal graunte vnto the, the
tycyō of thy herte, disclose
wayes vnto the lord and
in hym, and he wyll do for
The steppes of man shal
directed by the lorde wha
haypeth to stumble he shal
be hurte, for the lorde shal
vnder his hande, I was yo
and am waxed olde, & I h
not sene the ryghtuous fo
ken, nor any of his yssue de
tute of lyuyng for alwayes
pytyeth and lendeth and

seed shall be blessed,

Caste thy thought vpon the lord, and he shall nourysshe the and he wyll neuer suffre the ryghtuous to perysshe wythout helpe, Psal. 54

Haue confidence in the lord with al thine hart, and do not reuest in thyne owne wysdome In all thy wayes remembre him & he shal order thy steppes Pro. 3.

The lorde shall not afflycte the soul of the reghtuous with hũgre and he shal ouerthrowe the awaytes of the wycked, pro. 10.

Dysclose thy workes vnto the lorde, and thy thought shal be directed. The Lorde hathe wroughte all thynges for hym selfe, and the wycked vnto an euyl daye. pro. 16.

The hart of man dysposeth hys waye, but it longeth vnto the lord for to directe his steps pro. 19.

Many thoughtes do rome

in the harte of a man, but
wyll of the lorde abydeth
more,

It is good for to abyde
saluacion of the lorde with
Thes.3. lence.

Esa,30. Therfore the lord doth
to haue mercye on the, an
shalbe exalted in sparyng
you, for he is the lorde god
iugemēt, blessed are they
loke after hym.

In the mornynge thou sh
not nede to mourne, for he
Deut.4. pitieth wyl haue mercy on
Luce.1 For god is thy merc
lorde god.

And his mercy is on all
that feare him throughout
genracyons,

Pro.20 Do not say I wil do ha
Judi.1 for harme, but tarye vpon
lorde, and he wyll delyuer
Kepe your selues in the l
of god, lokynge after the m

ey of our lorde Jesu Christ, for
thelyfe euerlastyng,

For the grace of god that
gyueth helth vnto all mē hath
appered, and taught vs for to
deny al vngodlynes, & worlde- Tit, 2.
ly lustes, and that we shulde
lyue honestly, rightuously and
godly in thys present worlde
lokynge for that blessed hope
and glorious apperyng of the
myghty god and oure sauiour
Jesu Christe, the whiche gaue psal 3.
him selfe for vs.

For to redeme vs from all
vnrightoulnes, and to pourge
vs a peculiar people vnto him
folowynge good workes.

Happy are they, whose vn-
rightuoulnes is forgiuen, and
the synnes are kepte secrete.

Happy is that mā, to whō
god hath not rekened any syn
and in whose harte there is no
deceyte,

Happy is that man
is corrected by the lorde
correction of the lorde
shalt nat therfore refuse,
woundeth and healeth, h
keth, & his hande maketh
Iob. 5. The lorde kylleth and
1. Reg. 2 ueth, he bringethe downe
and bryngeth out, the lor
keth poore and maketh
he putteth downe & lette
For the lorde punysheth
that he loueth and he scou
Heb. 12 euerye chylde whom he r
ceyue, Perseuer in lern
God offrethe hym selfe
you, as vnto hys sonnes
what sone is there, whom
father doth not correcte,
Furthermore we haue
our carnal fathers as teac
and them we dyd obeye,
we not therfore moch mo
bey oure spyrytuall fathe
whome we shall lyue

Ceuelye euerye lernynge se
methe nowe not to be ioyfull,
but sorowfull but afterwarde
it shall brynge forth the moost
mylde fruyte of ryghtuousnes
vnto all that ar exercysed in it 2. Cor. 4.
For our excedynge tribula-
cion whtche is transitory and
lyght, prepareth an excedynge
and in eternall weyght of glo-
ry vnto vs whyle we be in the
cōtemplacion, not of thynges
vysyble, but of the vnuysyble. Pro. 5.
For whome the lorde loucthe Iam. 1.
he correcteth, and taketh a de-
lyte in hym, as in his sonne,
My brethren counte it exce
dynge ioy, whā ye fall into dy-
uers temptacyons, remembrig
how that the tryenge, of your 2. Cor. 1.
fayth bryngeth pacyence, 1. Cor. 10.
Undetstande that lyke as ye
be felowes in payne euer so
shall ye be in confort.
God is faithful which shal

not suffre you to be temp
boue your strengthe, but
in the myddes of your te
cyon make a waye for y
escape out,

Sap. 3. For the soules of the
ous lie in the handes of
and the tourment of deth
not touche them.

And notwithstandyng
they haue suffred tourme
foze men, yet theyr hope
plenished with immort
2. Pet. 2. God knowethe howe to
uer the vertuous out of
tacyon, and to reserue the
ked vnto the day of iuge
foz to be tourmented.

John. 36 We will delyuer the p
out of his misery, and he
open his eare in tyme of t
lacyon,

Pet 3. He healeth pacientlye foz
sakes, and is lothe that
shulde perysshe, but that

shulde turne vnto repētaunce
When we are iuged we are
corrected by the lorde, bycause
we shall not be condempned
wyth thys world, 1.Cor. 11
He that chastysed vs for our
vnryghtousnes, & he wyll saue
vs for his merites sake,
All thinges are of god. whsche
hath reconsyled vs vnto hym,
selfe, by Chryste, and hath gy To, 15
uen vs the office to preach the 2Cor5
accorde, for god was in Christ
and made the agremente be-
twene the worlde and him selfe
and rekened not theyr synnes
vnto them, and hath commyt-
ted vnto vs the preachynge of
the accorde.
Holy. holy, holy, lorde God
of hostes, al the earth is reple-
nysshed wyth his glory. Esa 6
For it pleaseth the father Cor. 1
that in him shulde all plentu-
ousnes remayne, and by hym

to reconcyle all thynges
him selfe, and to set a pe
hym throughe the blode
crosse with what soeu
was eyther in heuē or in

1. Par, 2. For he hath borne our
nes with his body vpon
to the entent that we shu
1. Par. 3 deed, as concernīge synn
shulde lyue in rightuousn
Chryst dyed ones for our
nes, the ryghtuous for th
ryghtuous, for to offre (
1. Joh. 2 vs) god mortified in flesh
reuyued in spirite.

He doth purge vs
syn by the blod of Jesu
hys sonne, yf we saye tha
be without synne we do
ue oure owne selues, an
1. Joh. 2 trueth is not in vs.
If we knowledge oure si
he is faythfull and iuste to
gyue vs our synnes, & to c
vs from all vnryghtuous

Why I tell chyldzē, these thyn-
ges wryte I vnto you that ye
shuld not synne, and if any mā
synne, yet haue we an aduoca-
te with the father Jesu Chryst
whyche is ryghtuous, and he
it is that optayneth grace for
our synnes, not for our sinnes
only, but also for the sinnes of
all the worlde, 1 Joh. 2

Chyldzē I wrytte vnto you
how that your sinnes are for-
gyuen for hys names sake,

For theer is no dyfference, Rom. 3
all haue synned, & do lacke the
prayse that is of value before
god, we are iustified freely by
his grace through the redemp-
cyon that is in Chryste Jesu,
whome god hath made a feste
of mercy through fayth in his
blode, to shewe the ryghtuous-
nes, whyche before hym is of
valoure in that he forgyuethe
the synnes that are paſſed,

whiche god dyd suffre t
at this tyme the ryghtu
that is alowed of him, t
myghte be counted iuste
iustifyer of hym that be
in the fayth of Jesu Chri

Rom. ii. God hath wrapped a
ones in vnbelefe, to thi
that he myghte haue mer
all. O the depnes of the
dant wysdom and kno
of, god, howe incompre
Galat. ble are his iudgementes
wayes vnsercheable,

The scripture hath wr
all thynges vnder synne,
the promise shulde be fulf
vnto all that do beleue
fayth of Jesu Christ,

Ephe. 2 By whom we haue re
tio throughe his blode, th
to say the forgiuenes of
accordynge to the ryche
his grace, whiche he hath
on vs abuudantly in all

bome and prudence.

Whiche is the ernest of oure inheritaunce, to redeme the possession purchased vnto the laude of his glory. Ephe. 2.

For through him we both haue an open waye in one spirite vnto the father,

In whome we haue confidence, & a waye open in assurety, through the faith of him. Hebre. 9.

He entred ones for al into the holy place, and founde eternall redemption

Christe was offered to washe awaye the synnes of many.

Thākes be vnto god which hath gyuē vs victory through our lorde Jesu Christ. 1. Cor. 15, 1. Thes. 1

The whech Jesu he hath rayled vp from the deade, whiche hath deliuered vs frō the vengeaunce that is to come,

For god hath not appoynted vs vnto wrathe, but to ob- 1. Thes. 5

sayne saluacyon by the
of our Lord Jesu Chryst
the dyed for vs, that whe
we wake or slepe, we shul
Rom. 14. lue togther with him
For if we liue (to the lo
we lyue & yf we dye, vnto
lorde we dye, therfore whe
we do lyue or dye, we be
1 Co. 1. Lordes.
It is a faythful worde a
worthy to be alowed ỳ Chr
Jesu came into this world
to saue synners
The lawe was gyuen
John. 1. Moyses, but grace and tru
& 1 pet. 1 came by Jesu Chryste,
ye knowe that ye were
redemed with corruptible go
or syluer, but wyth the pre
ous blod of Chryst, as of a
Gala. 1. be vndefyled & wythout spo
whych he was ordayned bef
the world was made.
Grace be with you and pe

from God the father, and frō our lorde Jesu Christe. whiche gaue hym selfe for oure synnes to delyuer vs from this presēt cuyll worlde,

Our lorde Jesu Christe hym selfe & god our father, whyche hath loued vs and hath gyuen vs euerlastynge consolacyon, and good hope throughe grace, comforte youre hertes, and stablysshe you in all good sayenge and doynge, Thes. 2, Col. 1.

Whyche hathe deliuered vs from the power of derkenesse, and hathe translated vs into the kyngdom of hys deresōne in whome we haue redempcyon throughe hys blode. that is to wyt forgyuenes of synnes. Colo. 2

And whan ye were deed in synne and by the vncircumcyon of youre fleshe he quickened you, and hath forgiuen vs our trespaces, and hath cūcel-

led the obligacion that w
gaynste vs, made In the
wzitten.

Seynge bzother that by
Hebz. 10 meanes of Chzistes blode,
may be bolde to ẽtre into
holy place by the newe and
uynge way, though thys
that is to wytte by hys fle
and seynge: also that we h
an hyghe pzést, whych is
ouer the house of god, lette
Esa. 2 dzawe nere wythe a true h
in a full fayth.

Come and let vs ascende
to the mounte of the lozde, g
of Jacob, and he shall teac
vs his wayes, & lette vs wal
after his steppes.

Luc. 2 Be not aferde, beholde
bzynge you tydynges of grea
ioye that shal come, vnto al
people. foz vnto you is boz
this daye in the citie of Dau
a sauiour, whiche is Chzist

lorde, glory vnto god on hygh, and peace on the erth, and vnto men a good wyll.

Fear not Mary, thou hast foūd grace wyth god. Lo thou shalte conceyue in thy wombe, and shalte beare a sonne And thou shalte ca' his name Jesus he shalbe great, and shalbe called the sonne of the hyghest, And the Lorde God shall gyue vnto hym the seate of Dauid hys father, and he shal reygne ouer the house of Jacob for euer, and of his kyngdom shal be no ende, Luce.

The holy goost shall come vpon the and the powre of the highest shall ouer shadow thee, for with god shall nothynge be impossible.

Blessed be the lorde God of Israel for he hath visited and redemed his people

And hath raised vp the horne

of helth vnto vs, in the h[illegible]
of hys seruannte Dauid.

Euen as he promysed by [illegible]
mouthe of hys holye prop[illegible]
whyche were syns the wo[illegible]
beganne.

That we shulde be preser[illegible]
from oure enemyes, and fr[illegible]
the handes of all that hate [illegible]

To shewe mercy towar[illegible]
our fathers and for to reme[illegible]
bre hys holy promise

That is to say the othe wh[illegible]
che he sware to our father A[illegible]
braham for to geue vs.

That we delyuered oute of
the bondes of oure enemyes,
might serue hym with out fe[illegible]
all the dayes of oure lyfe, In
suche holynes and ryghtuous[illegible]
nes ẏ we ar excepte before h[illegible]

And thou chylde shalt be c[illegible]
led the prophete of the hyeste,
for thou shalt go before the fa[illegible]
ce of the Lorde to prepare hys

wayes.

And to geue knowledge of helthe vnto hys people for the remyssyon of sinnes.

Throughe the tender mercie of our lorde, wherwith he hath visited vs, sprynginge frome an hyge.

To giue lyght to them that satte in darkenes and in shadowe of deathe, and to guyde our fote in to the way of peas Esai.

Confesse the lorde, and cal vpon his name, publyshe amonge the naciõs his meruaylous workes, and remembre that is name is aboue all other.

Ye shall drawe waters ioyfully out of the welles of the sauyour, prayse ye the lord for he hath don excellently, preche it throughout the earth reioyce and prayse (o ye inhabytaũtes of Syon) for in the myddes of

you is the great salt of Isr
Let youre soules reioyc
his mercy, and be ye abas
in the laude of hym.
Thy lord god is mighty
Eccl. 15. the middel of the, he shal sa
Soph. 3 Sōne do not forget chise
Eccle. 38 in thyne infyrmitie, but pr
vnto the lord, & he shal cure t
Hoz. 6 Come, and let vs retour
vnto the lorde, for he hath t
ken, and wyl heale vs, he wy
strike, and yet wyll cure vs
Whych healeth the contrit
psal. 146 in herte, and aswage the the
Mat. 1. sorowe.
Thou shalte call hys name
Jesu, he shall saue hys people
from theyr synnes,
And Jesus went al Galyle
Mat. 4 teachynge in theyr synagoges
and praechynge the gospell of
the kingdome, and healyng al
maner of sicknesses & diseases
amonge the people.

And all the multitude preased for to touche hym for vertue went out of hym, and healed them all. Luce. 6.

He comforted the woman that was diseased wyth the bludy flyxe, sayenge, doughter thy fayth hath saued the, go thy waye en peas, and be thou hole of thy plage Mat. 9.

He said vnto Centurió, go thy, waye, and as thou hast beleued euen so be it vnto the. Mat. 8.

But Jesu perceiuinge their fayth, sayd vnto hym that had the palsie, Be of good chere sõne, thy sines are forgyuen the Mat. 9. Luc. 7.

Also he spake vnto Symon the phareley, by the woman that was a sinner, moch synne is forgyuen her bicause she loueth moche Mat. 15.

Jesus answered unto the womã of Cananie. O woman great is thy faith, euẽ, as thou

wylte ſo beit done vnto
And after that houre her
Mar,5. ter was hole.
He ſayde vnto the ru
ſynagoge Be not afray
ly beleue.
He ſayde vnto Martha
Iohn,11. not I tel the, that yf thou
deſt beleue, thou ſhuldeſt
Mat,9 glozy of god.
He cõfozted the father o
lunatyke ſayeng. If thou
beleue, al thynges are po
to one that beleueth.
He ſayd vnto the blíd m
Mae.9. ye beleue that I cã do thi
to you: Accozdynge vnto
Mat.16 fayth, be it done vnto you
He rebuked his diſcyple
theyr vnbeleue ſayenge
of lytle fayth, why are y
Iohn,8 myndes troubled, becau
haue no bzeade?
He ſayde vnto the, wo
that was taken in adulte

woman where be they that accused the, I wyll not condempne the, Go thy waye and synne no more.

He sayd vnto the demoniake go home vnto thy frendes and tell them howe moche the lorde hathe done for the, and howe he had mercy on the — Mat. 5.

He did cõfort the theefe with these wordes, truly I saye vnto the thys daye thou shalte be wyth me in paradise. — Luc. 13.

He cõmanded zachee sittig in the sycomer tree, ỳ he shulde come downe hastely. — Luc. 19.

He cõmaũded Mathew sytting at the receyte of custome, that he shulde folowe hym. — Mat. 19

By the example of the ryotous sonne, Christe signifieth vnto vs the synguler fauoure and excedynge mercy of his father at his comynge whan he was a great waye of, he espyed hym — Luc. 15.

and hastynge towarde him
brased his necke & kyssed h
As Jesus went forth he
a greate multitude, and
pitie on them, for they were
Mar.6, shepe hauynge no shepeher
He conforted hys disci
when they toke hym for a
rite, sayenge be of good
it is I, be not a frayde.

¶ Of the great fauour
god towarde vs, the re
braunce wherof shall ve
mently styre vs agayn
to the loue of so benign
god and father.

psal.17 And he hathe sette me
large, he hath saued
Psal.36 bicause it is his pleasure.
Esa.52. By the lord shal the step
of man be dyrected, and he
rule his wayes.
He was offered, for so
his pleasure, and hath not

ned hys mouth.

Which coueteth to haue al men saued, and for to come vn to knowlege of the trouth. i. Tim. 2.

He wyl not sende in his fu tour without cause, for he en= tendeth mercy onely, Mic. 7.

For god wyl not that any soule shulde be lost, but he deuy seth in him selfe, thinking how he maye preserue hym from pe rysshynge that is a cast awaye. 1. Reg. 14

So it is not the pleasure of your father in heuen, that any of these lytelons shulde perish, Mat. 18

O Hierusalem Hierusalem whiche kellest prophetes, and wõdest them to deathe that are sent vnto the how often wolde I haue gathered thy chyldren togither, as a henne gathereth her chyckens vnder her wyn= ges, but ye wolde not. Mat. 25 Rom. 12.

Fashyon not your selues ac cordynge vnto this world, but

they reformed In a new
derstandynge that ye may
what thynge, that good,
acceptable and perfite w
god is.

I wyll not the deeth o
Ezech. 18 that is lyke, to dye, The
Ezech. 24 god sayeth retourne and l

Thy vncleane is abho
nable, for I wolde haue
sed the, and thou wolde
be clensed of thy fylthines

For thys is the pleas
John. 6. the father that sent me, th
all whiche he hathe gyue
I shulde leese nothynge
shuld rayse et vp againe
laste daye.

And thys is the wyll o
father that sent me, that
man whiche seeth the so
beleueth of hym hathe eu
stynge lyfe, and I wyll
hym vp at the laste day.

Father I wyl that the

the thou haste gyuen me, he
where as I am, that they may
see my glorie whiche thou hast
gyuen me.

Lorde, if thou wylte, thou
cãste make me clene, Jesus put
forthe his hande and touched
hi sayeng I wyl be thou clene, Mathe

What woldest thou that I
shulde do vnto the, and he an-
swered, lord let me haue syght
and Jesus sayd vnto him. Re- Luce, 18
ceyue thy sight, thy fayth hath
saued the.

Lord. in thi good minde do psal. 50.
well vnto Syon, that the wal
les of Jerusalẽ may be builded psal. 5
Lorde, thou hast coucred vs psal. 72
with the shild of thy good wyl

Thou hast holden my right
hande and haste conducted me
at thy pleasure, and hast recey-
ued me wyth glory. Sap. 10

Howe coulde any thynge a
bide oules it were thy pleasure

Or howe coulde an
be preserued, but that
called of the, O lorde t
uest soules, thou spare
cause they are thyne.

¶ Certeine exãples
the testamentes, wh
apereth euidẽtly wy
greate benigne and
nes almighti god di
Gene. 12 forte his seruaunte
15, 17, & 18 Brahã goynge fo
A the lande of Aar
natur all countrey, wa
Gene. 19. god, whiche of ten ty
refreshe and comforte h
Lotte was preseru
myghty god from the
cion & destruction of
Gene, 41 The miser able calami
aduersitie of Joseph in
Gene. 28. was by God conuerte
high welth and prospe
Jacob was comfor

incouraged by God whan he
fled from the syght of hys bro
ther Esau

God also dyd make bolde & incourage Josue, sayēge these wordes. I wyl not leue the nor forsake the. Josue. 1.

He appered comfortably vn to Moyses keypnge hys shepe and beynge in exyle. Exo. 3

He fed Helyas in wildernes by the space of .iiii. dayes and holpe hym whan he fled and was discomforted whyle the thretenynge of Jezabell. 3. Reg. 17

He comforted the prophet Ezechyas, whan he dyd complayne of the rebukes of Sennacheris, 4. Reg 18

He dyd also cōforte Thoby & Sarā in theyr petitiō & prayr Tob, 3.

He dyd meruailously comforte the Jewes whiche were beseged by Holofern. Judi, 10 Dan, 3

He dyd meruailously by his

aungel presarue and sau
Dan. 4 chyldren in a burnyng fu
He holpe Danyell bey
a denne, that he was n
Dan.13. uoured of lynes.
He delyuered Susan
from rebuke and death, o
Act,2. wayes then was her hope
He did comfort the apo
Act 16 with arōforter the holy
In lykewyse he comfo
Apo.1 Paule by a vision,
And John also in the y
Act.13 Pathmos,
Luc.1 Peter also, being ī captiu
And also the blessed vir
Mary, zacharea, Elysabe
Joseph, what nede we of

1.Cor.12. There is one god which d
Hebre.15 all thynge in respecte of al
2Cor1 atures.
Jesus chryste is one, and
forme, yestrday, this dai, &
He Chryst our comforte

encreace whiche Christ seynge
he is the lyght and bryghtnes Heb. 1
of Joy, the, former and fygure
of hys substance, and berynge
all thynge wyth one worde of
his power, makyng also a pur
gatory of synne euē hys owne
blonde, & sitteth on the ryghte
hande of hys maiestie in heuen Joel. 13.

He hath loued hys seruaun=
tes in thys world, he loued the Rom. 8
euen vnto the ende,.

What man wyll accuse a=
gainst the electe people of god
it is god that maketh ryghtu=
ousnes, who is he that wyl cō=
demne, it is Jesus Christ the
which died, and rose frō death
to lyfe and is on ỹ right hand
of god, whiche maketh inter=
cession for vs.

Who can declare the vertue Eccle. 18.
of his magnitude, or who wil
take vpon hym to discribe the
mercy of god,.

These thynges be w
Johel.20 that ye shalbe beleue ꝑ
Christ is the sonne of go
as ye beleue so shal ye ha
fe by the name of god,
He suffered the synnes o
Esa.53. ny men, and for theyr offe
dyd entreate for mercye,
¶ The prayer of Ch
for all faythfull people.
Father the houre is
Johel.17 glorifie thy sōne, tha
sōne maye glorifie the, as
hast gyuen him power o
flesshe, that he shuld gyue
nall lyfe, to as many as
hast gyuen hym.
Thys is lyfe eternall,
they myghte knowe the to
only very God, and wh
thou hast sent Jesu Christ
haue glorifyed the on the
I haue fynysshed the wo
whyche thou gauest me to
And nowe glorifie me thou

ther in thyne owne presence, wyth the glory whyche I had with the before ẏ worlde was I haue declared thy name vnto the men whiche thou gauest me ont of the world, thine they were, and thou hast gyuen thē to me, and they haue kept thy sayenges. Nowe they haue knowē that all thynges what soeaer thou hast giuē me were of the. For the wordes whiche thou gaueste me I haue gyuen them, and they haue receyued them, and haue knowē surely that I came oute from ẏ, and haue beleued that thou dydest sende me. I praye for them, I praye not for the worlde, but for them whych thou hast gyuen me, for they are thyne, and all myne are thyne, and thyne are myne, and I am glorysied in them and nowe am I nomore in the worlde, but they ar

in the woꝛlde, and I rom
the. Holy father kepe in t
owne name them whiche
haſt gyuen me, that they
be one as we ar, whyle I
which the in the woꝛld, I
them in thy name, Thoſe
thou gaueſt me haue I k
and none of them is loſte,
the loſte chylde. that ſcrip
myght be fulfilled. Nowe
I to the, & theſe woꝛdes ſp
I in ỹ woꝛlde that they m
haue my ioye full in them
haue gyuen them thy doctr
and the woꝛlde hath hated
becauſe they are not of
woꝛld euen as I am not of
woꝛld, I deſyre not that th
ſhuldeſte take them oute of
woꝛlde but thou kepe them
euyl. They ar not of ỹ wo
as I am not of the woꝛld,
etifye them in thy truthe,
woꝛde is truth. As thou di

sende me into the worlde, euen so haue I sente them into the worlde, & for their sakes sanctify I my selfe, that they also myghte be sanctifyed through the truth, I pray not for them alone, but for them also which shall beleue on me throughe their preachynge, ꝑ they al mai be one, as thou father arte in me and I in the, that they may be also one in vs, ꝑ the worlde may beleue that thou hast sent me. And that glorye that thou gauest me, I haue gyuen them that they may be one as we are one, I in them / and thou in me, that they may be made perfecte one, and that the worlde maye knowe that thou haste sent me, and hast e loued them as thou hast loued me.

Father I wyll that they whi che thou hast gyuē me, be with me where I am, that they may

ſe my glory, whiche thou
gyuen me, for thou haſte lo
me before the makynge o
worlde. O ryghtuous fa
the worlde hathe not kno
the, but I haue knowen th
theſe haue knowen that t
haſte ſente me, and I haue
clared vnto thē thy name,
wyll declare it That the lo
wherwyth thou loueſt them
Pſal.106. in them and that I be in th
Who that is wyſe and
ſerue theſe thynges, he ſhal
ceyue the mercy of the lord.

¶ To the entente that
boke ſhulde be replenyſ
we haue added therunto
teyne orysons prayers,
croytacyons of holy fathe
prophetes, kynges, and
ther noble and ryghtuo
men of onely fathe, truſ
cõfidence to be had in go

¶ A blame of them that myst
rust in battayle.

¶ The wordes of the pyhet
Anani to kinge Judah.

For bicause thou haste put thy 1. Par. 26
trust in the king of Siria and
not in the lorde god, therefore
the kynge of Syria dyd escape
out of thy power. Were not
also the men of Juda & Libia
hauynge manye mo charettes
and horsemē, and also a moche
greatter multitude of people,
whom whan thou dydest put
thy truste in thy lorde god, he
them delyuered in to thy han-
ds and power. The eyes truly
of the lorde doth behold all the
worlde & he gyueth power and
fortitude to them which with
a perfecte harte doth beleue in
hym, therfore thou dydest fo-
lyshly, and for that also warre
shall aryse agaynst the in thys
present tyme.

¶ The payer of Asa, kynge of Juda.

THis prayer sayd Asa to the Lorde whan t that zara a man of the bl mores came agaynst him w ten. C, M, souldyers and of warre, and also withe th hundreth charettes

O good lorde in the ther no difference whether thou helpe with few or weth ma O our Lorde God helpe vs, we truely hauynge onely o trust and confidens in the in thy name, be come aga this great multitude/thou oure God and agaynste the man can preuayle, It cha sed therfore that the mory were despersed, and the ky dyd streke them vnto theyr stuction and death.

The exhortaciō of Azar to Obed in tyme of warre.

The lord is with the you for
ye were with the hym yf ye
seke hym ye shall synde hym,
but yf ye forsake hym, he wyll
forsake you, Many dayes shal
passe in Israel without a true
god and without a preest, with
oute preacher, and also wyth
out a lawe. And whā they shal
retourne agayne in theyr trou
ble and crye to the lorde god of
Israell, and also seke hym, thē
shall they synde hym, at that
tyme there shall be no peas to
men goynge forth and goynge
in, but great & horrible fear in
euerye place amongeste all the
Inhabytours of the earth. for
nation shall fyght againste na
tion, and cytie agayuste cytye
for the lorde shall vexe them in
al affliction, therfore be youor
good cōforte, an let not youre
hoste be disolued and broken
for ye shall haue rewarde for

your labour, the which th
whan the kynge harde he
greatly comforted. &c.

Judi. 9.

O lord the god of my fa
Symeon which gaueſt to
a ſworde for his defēce a
ſtraungers that were
ſhours in theyr vnclennes
diſcouered ꝑ chaſtite of a
gin to theyr confuſion,

4. Reg. 9

¶ The prayer of Eze
as agaynſt Sennache

O Lorde god of Iſraell
ſyteeſt aboue Cheru
thou are the onely god a
all kynges of the earthe th
madeſt both heuen and ea
Inclyne thyne eare lorde
here, open thyne eare lorde
all the wordes of Senna
rib that he dyd ſende to de
ſting in our teth, our god
is lyuynge. Truely Lorde
kynges of Aſſirya, haue p
parte and dyſperſed both

people and landes of all men, and haue caste theyr goodes in to the fire. For truly they were not goddes but worckes made wyth the handes of mē of tymber and stone, and they lost them. Therfore now our lorde god preserue vs from the handes of them that all the kyngdomes of the earth may know that thou art only the lorde god

The prayer of Josaphat against hys enemyes, 2. Par 20

O Lorde god of our fathers thou art god in heuen and hast dominacīō auer all kyngdomes of people, in thy hande is both strenght and power to resyste, &c. but in vs is not so moch power to resyst & wythstande thys multitude that inuadeth vs, Notwythstandynge, seynge we are ignorāt what we māye do. thys onely remaineth, that is to saye to dy

vecte oure eyes to thy goo[illegible]

¶ The exortacion of [illegible] bell, sonne of zachar[illegible] the people,

HEare ye not nor drede [illegible] this multieude, for su[illegible] it ia not your batayle, but [illegible] the bataile of god,

The exortaciō of Josap[illegible] in the middes of the peo[illegible]

Oye mē of Judah, and all [illegible] iuhabytours of Jerusa[illegible] here what I shall saye, bele[illegible] and trust in your lordgod, [illegible] you shall be in sauegarde, [illegible] also your cōfidence in his p[illegible] phetes, and all thynge to y[illegible] shall fortune prosperous.

¶ The admoniciō of ẏ [illegible] uaūt of god to king Am[illegible]

IF thou thynkeste that [illegible] victory of varre do cōsi[illegible] in the hooste, God wyll cau[illegible] the to be ouercome of thyne e[illegible] nemies for why it is at ẏ pl[illegible]

sure of God both to helpe and
put to flyght

¶ The exhortacyō of Judas
Mach abeas to the people.

After that the people per-
ceyued the hoste cōming
to mete them, they sayde vnto
Judas, Howe shall we beynge
so fewe, and also weryed thys
daye with fastynge, fyghte a-
gaynst so great and strong a
multitude, to whome Judas
answered and said, It is some
done, to conclude many in the
power of few, and there is no
diuersite in the sight of god in
heuē to delyuer with many, or
els with fewe, for why the vic-
tory in warre doth not stande
in the multitude of the hoost,
but all the fortitude and pow-
er therof commeth from heuē. 1 mach. 3.

They do come vnto vs with
an enuyous and proude multy
tude to spyede abrode vs, ours

wynes, & oure chldrē th
myght spoyle & destroy v
wewyll fyght for oure
& also for our lawes, an
hym selfe wyl cōsume th
fore our faces, therfore d
in no wyse feare thē. An
that he hath spoken his
and ceased sodaynly the
ded & went vpon theyr
es, & shortely theyr aduer
was brought to confus
penly in his syght.

¶ The exortacion o
das to the people,

Whan certayne of th
ple wold haue fled & depa
Judas Machabeus ex
thē sayeng, although our
drawnere, yet let vs dye
mōhod, for the loue of our
thrē, and let vs not bryng
honoure to rebuke.

☞ FINIS, ꝛ

¶ Imprented at Lundu
By William Hill at ye
Signe of the hyll.